Prostration and Glorification in the Qur'an

From Heartfalt Purification to Practical Submission



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INTRODUCTION TO THE BOOK: PROSTRATION AND GLORIFICATION IN THE QUR'AN: FROM HEARTFELT PURIFICATION TO PRACTICAL SUBMISSION

Tasbeeh (glorification) and prostration (sajdah) are the two wings of servitude in Islam. They combine the sanctification of God Almighty from all imperfection and complete submission to Him in heart and body. Tasbeeh is the light of the heart that illuminates the awareness of God's perfection and His sanctification from all that is unbecoming of His majesty. Thus, the believer contemplates God's cosmic and legal laws, as He says:**The seven heavens and the earth and whoever is in them exalt Him.**(Al-Isra: 44). As for prostration, it is the ultimate practical expression of this transcendence, where the believer places his forehead on the ground in acknowledgment of his weakness before the greatness of his Creator, as in His saying:**And to God prostrates whoever is in the heavens and the earth.**(Al-Ra'd: 15). However, these two wings are not merely religious rituals, but rather a comprehensive way of life that connects heartfelt belief, verbal remembrance, and practical action, creating a balanced, faithful personality that lives to gain God's pleasure.

This series explores the dimensions of prostration and glorification in the Holy Quran through a "Qur'anic Linguistics" approach, which deconstructs the linguistic and symbolic connotations of the texts to reveal the depths of meanings that link glorification (heartfelt and intellectual purification) with prostration (practical submission). We focus on a new interpretation of prostration as an existential project that reflects human identity, connects us to the universe, and directs us toward psychological and social reform in the context of the modern era. The series begins with the Muhammadan method of praise (Chapter 16), which embodies glorification and prostration as life skills. It extends to bowing and prostration (Chapter 20) as intellectual exploration and practical submission. It continues through the story of the creation of Adam (Chapter 22), the Hajj (Hajj) (Chapter 24), and contemplates prostration in Surat al-Hajj (Chapter 25).

1.1 SERIES OBJECTIVES

1. **Redefining Tasbeeh and Sujood**They are not merely ritual movements, but a way of life that balances intellectual contemplation (tasbih) and practical submission (sujud), as in the Isra' (Chapter 18) journey.
2. **Linking rituals to reality**Prostration and glorification extend into daily life, through contemplating the Qur'an (chapter 21), confronting pride (chapter 19), and seeking knowledge on Hajj (chapter 24).
3. **Overcoming contemporary challenges**:Presenting a contemporary vision that links prostration to psychological and social reform, transcending intellectual mountains (Chapter 15) and superficial interpretations.
4. **Integration of Quranic dimensions**:Linking glorification and prostration to concepts such as Mecca (Chapter 12), Muhammadan praise (Chapter 16), and cosmic prostration (Chapter 25).

1.2 INTELLECTUAL FRAMEWORK

The series is based on the approach of "Qur'anic linguistics," which analyzes the linguistic roots of words (such as "s j d" and "s b h") to reveal their deeper meanings:

- **Tasbeeh**(S B H): Walking (S) in the gate (B) of continuous contemplation (H) of the perfection of God, as in contemplating the laws of the universe (Chapter 25).
- **Prostration**(S C D): The regular walk (S) towards collecting results (C) by pushing the will (D) to submit to God, as in prostrating to Adam (Chapter 19) and prayer (Chapter 23).
- **do**The Gate of Guidance (Chapter 12) combines glorification and prostration in a journey of faith, as in Hajj (Chapter 24).

1.3 MAIN CHAPTERS

- **Praise be to Muhammad**:Tasbih and prostration are presented as life skills, where the "ruku" searches intellectually and the "prostrating" submits to the truth.

- **Isra'**A spiritual journey that combines glorification (contemplation of verses) and prostration (submission to God).
- **The command to prostrate to Adam**Prostration is a submission to the truth versus the arrogance of Satan.
- **Bowing and prostration**Bowing is a mental glorification and prostration is a practical surrender.
- **Numerical significance of prayer**Repeating prostration (34) as a divine fingerprint.
- **The creation of Adam and the command to prostrate**:Consider the identity of “the Lord” and submit to His command.
- **Prostration: submission, surrender, and renewal**Prostration as a reset of the spiritual compass.
- **Hajj**A journey of glorification and prostration to discover oneself and build knowledge.
- **Prostration in Surat Al-Hajj**The universe's submission to God's plan, between traditional and symbolic interpretation.

1.4 VISION

This series is not merely an academic study, but rather an invitation to live glorification and prostration as a way of life that connects the believer to God, the universe, and himself. The Muhammadan believer (Chapter 16) glorifies God in his heart and prostrates in submission to His laws, transcending pride (Chapter 19) and intellectual mountains (Chapter 15), crossing the gate of Mecca (Chapter 12) toward closeness to God, as in the Night Journey (Chapter 18). In today's world, where intellectual and spiritual challenges are increasing, prostration and glorification offer tools for psychological and social reform, fulfilling the good news:**And give good tidings to the believers.**(At-Tawbah: 112).

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3 CONCEPTUAL FOUNDATIONS (TRANSCENDENCE AND SUBMISSION)

3.1 THE ESSENTIAL CONCEPT OF GLORIFICATION - THE TRANSCENDENCE OF GOD FROM ANY IMPERFECTION

In Islam, tasbih is not merely a verbal act of worship repeated on the tongue. Rather, it is a profound concept that transcends words to encompass heartfelt belief, intellectual awareness, and practical behavior. It is a spiritual journey that begins with the transcendence of God Almighty from all imperfection and defect and leads to the realization of His absolute perfection, making it a method that guides the believer's life in all its dimensions. This chapter reviews the essential concept of tasbih, based on its linguistic roots, Quranic connotations, and doctrinal and spiritual dimensions, with a focus on its connection to the orderly cosmic movement and its role as a belief of the heart and a verbal affirmation.

The linguistic root of "swim" and its association with regular movement (cosmic swimming)

Tasbeeh is derived from the linguistic root "subha," which carries the meaning of distancing and sanctification in the Arabic language. Originally, Arabs used "subha" to indicate the distance of one thing from another, as in the saying "Subhana so-and-so 'an fa'l kida," meaning he is exalted and far removed from that action. When this root was transferred to the religious context in the Holy Quran, it acquired a deeper dimension, as it came to mean the sanctification of God Almighty from any deficiency, flaw, or partner, and to affirm His absolute perfection in His essence, attributes, and actions.

The linguistic connection between "subha" (glorifies) and "swimming" (swimming) reveals the depth of this concept. Swimming denotes a regular, fluid movement, free

from disturbance or disorder, like the movement of the heavens in their orbits or fish in water. This connection is evident in the Qur'an's description of the movement of the universe, as in the verse: "Whatever is in the heavens and the earth glorifies God. And He is the Exalted in Might, the Wise" (Al-Hadid: 1). Here, cosmic glorification is the submission of all creatures—from stars and planets to mountains and trees—to God's precise order, moving according to His will and wisdom in perfect harmony. The sun and moon, for example, "each in an orbit swim" (Al-Anbiya: 33), meaning they move in their orbits according to a divine order unaffected by disorder. This movement is a practical glorification that bears witness to the Creator's greatness.

This connection to cosmic swimming reflects the idea that glorification is not merely a human act, but rather a universal state encompassing all of existence. Irrational beings glorify God submissively, by adhering to the divine laws He has entrusted to them, while the believer glorifies his Lord willingly, expressing his faith in God's perfection and transcendence. Thus, glorification becomes an acknowledgment that everything in the universe—from the smallest atom to the largest galaxy—is in a state of perpetual "swimming," that is, submission and praise to the Creator, glory be to Him.

Tasbeeh as a belief in my heart and a confession of my tongue

Tasbeeh is not merely repeating words such as "Glory be to God." Rather, it is a profound state of awareness that begins in the heart and is reflected in the tongue and behavior. Essentially, tasbeeh is a firm belief in the uniqueness and absolute perfection of God, and His transcendence from all unbecoming attributes of imperfection or resemblance to created things. This belief requires an intellectual awareness that God is the Creator and Controller, to whom nothing is comparable, and that everything in the universe proceeds according to His wisdom and power.

First: Heart belief

Tasbeeh stems from the heart's belief that God is free from the imperfect attributes attributed to Him by previous peoples, such as fatigue, sleep, or having a son or partner. The Qur'an powerfully refutes these notions, as in the verse: "And they say, 'The Most Gracious has taken a son.' Glory be to Him! Rather, [they are] honored servants" (Al-Anbiya': 26). Here, "Glory be to Him" is a heartfelt declaration of God's innocence from these slanders and an affirmation of His perfection and uniqueness. This belief instills awe and reverence in the heart and places the believer in a state of constant harmony with God's greatness.

Second: Verbal acknowledgment

Tasbeeh is manifested in verbal remembrance, such as saying "Subhan Allah" or "Subhanak," which is an expression of faith in the heart. The word "Subhan" carries a powerful linguistic power, as it is in the form "fa'laan," which denotes absoluteness and comprehensiveness. It is often reserved for God, expressing His glorification and transcendence. When a believer says "Subhan Allah," while keeping its meaning in mind, he acknowledges God's perfection and submits to Him, as in the supplication of Jonah, peace be upon him: "There is no deity except You; exalted are You. Indeed, I was among the wrongdoers." (Al-Anbiya: 87) This remembrance is not merely repetition; rather, it is a verbal declaration that reflects and strengthens the state of the heart.

Third: Intellectual and emotional awareness

Praising God requires an intellectual awareness that recognizes the meaning and significance of transcendence. The believer who praises his Lord contemplates God's creation and order, realizing that everything in the universe—from the movement of the stars to the order of cells—bears witness to the Creator's greatness. This contemplation generates an emotional state of reverence and glorification, making

praising Him a living experience that fills the heart with tranquility and certainty. As God Almighty says, "There is not a thing but glorifies Him with praise, but you do not perceive their glorification." (Al-Isra: 44) This verse invites the believer to reflect on the universe's praise, which enhances his awareness of God's perfection.

Fourth: Tasbeeh as a state of life

Praise is not a momentary act, but rather an ongoing state that accompanies the believer throughout his life. He praises God when contemplating the universe, in his prayers, in his repentance, and in his dealings. This state makes praise a method that guides thought and behavior, as the believer lives in constant awareness of God's greatness, which is reflected in his daily actions and behavior. For example, when a believer faces challenges or difficult circumstances, saying "Glory be to You" expresses his belief that God is above all laws and circumstances, just as Jonah did in the belly of the whale, where his praise was an acknowledgment of God's power that transcends material laws.

Integration between heart, tongue, and cosmic glorification

Tasbeeh combines multiple dimensions: the heart, the tongue, and the cosmic. Belief in the heart forms the foundation, as the believer believes in God's perfection and transcendence. This belief translates into verbal remembrance, which strengthens and consolidates awareness. Cosmic tasbeeh—such as the movement of the heavens and the earth—bears witness to this perfection and motivates the believer to emulate this divine order in his life. This integration makes tasbeeh a comprehensive form of worship, connecting the believer to his Creator, to the universe, and to himself.

Practical example from the Qur’an:

In Surah Ar-Ra'd, God Almighty says: “To Him belongs whoever is in the heavens and the earth. And those near Him are not too proud to worship Him, nor do they grow weary. They glorify Him night and day and do not slacken.” (Ar-Ra'd: 15-20) Here, glorification is a constant state of the angels, reflecting their constant submission, and it is a call to the believer to make his glorification a constant state as well, whether through remembrance, contemplation, or righteous deeds.

The importance of glorification in confronting misconceptions

The need for glorification arose in a historical and religious context to correct misconceptions about God. Previous peoples attributed imperfect attributes to the divine self, such as sleep or embodiment. Glorification came to affirm that God is transcendent and free from these perceptions, and that His perfection is absolute and limitless. For example, in the story of Jesus, peace be upon him, God says: "He said, 'Glory be to You! It is not for me to say that which I have no right to say'" (Al-Ma'idah: 116), thus affirming Jesus' transcendence of God's taking partners.

Conclusion

Tasbeeh is the essence of heartfelt servitude. It begins with the glorification of God in the heart, manifests in verbal remembrance, and extends to contemplating the orderly cosmos. It is not merely a utterance, but a state of consciousness that connects the believer to his Creator and places him in a state of constant reverence. Through its connection to cosmic swimming, tasbeeh becomes a call for the believer to emulate the orderliness of the universe in his life and to live in harmony with God's will and wisdom. This fundamental concept paves the way for understanding prostration as a practical embodiment of this glorification, as will be explored in the following chapters.

3.2 PROSTRATION AS A PRACTICAL MANIFESTATION OF SUBMISSION

Prostration is the highest manifestation of servitude in Islam, combining spiritual and physical submission into a single act that expresses complete surrender to God Almighty. It is not merely a physical movement, but a profound spiritual experience that embodies the believer's acknowledgment of his weakness before the majesty of his Creator and affirms His uniqueness in worship and obedience. This chapter examines prostration as a practical manifestation of submission, focusing on its role as the pinnacle of closeness in prayer, the linguistic difference between "sujoodan" and "sajideen," and its doctrinal and spiritual dimensions, which make it a fundamental pillar in building the believer's character.

Prostration in prayer: the pinnacle of closeness and submission

Prostration is the moment when the believer reaches the peak of submission and closeness to God Almighty, as he places his forehead—the most honorable part of his body—on the ground in a complete declaration of servitude and submission. In prayer, prostration represents the pillar that most expresses the essence of worship, as it combines physical action with heartfelt faith. The Prophet Muhammad, may God bless him and grant him peace, said in a hadith: “The servant is closest to his Lord when he is prostrating, so increase your supplications” (Sahih Muslim). This hadith reveals the importance of prostration as a unique state of spiritual closeness, where the believer becomes at the highest level of connection with his Lord, immersed in submission and humility.

Prostration in prayer is not merely a mechanical movement; it is an act that carries profound meaning. When the believer places his forehead on the ground, he clearly symbolically declares that his pride and self submit to God alone, and that everything in existence—including himself—belongs to Him. The Holy Qur’an calls for this submission in the following verse:**“O you who have believed, bow and prostrate and worship your Lord and do good - that you may be successful.”**(Al-Hajj: 77). This verse links prostration with worship and righteous deeds, indicating that prostration is not an end in itself, but rather a means of preparing the heart and body for success in this world and the hereafter.

Prostration in prayer is characterized by being a daily, repetitive act, making it a continuous educational process. In each rak'ah, the believer experiences a state of humility and acknowledgment of servitude, which instills humility in the soul and frees one from arrogance and selfishness. Repeating the phrase "Glory be to my Lord, the Most High" during prostration reinforces awareness of God's transcendence and creates a connection between prostration as a physical act and glorification as a heartfelt belief, making prayer a comprehensive experience that unites the soul and body.

The linguistic difference between "prostrating" and "prostrating"

The Arabic language, with its precision and richness, reveals various dimensions of prostration through the difference between the two forms "sajdaan" and "sajideen." This difference is not merely a linguistic variation; it carries doctrinal and spiritual connotations that enrich our understanding of prostration as a manifestation of submission.

- **prostrating**This formula refers to the specific physical act of placing the forehead on the ground, as in prayer. It expresses a momentary movement, bound by time and place, and is often associated with prostration as part of ritual worship. For example, in the verse:**You see them bowing and prostrating, seeking bounty from Allah and approval.**(Al-Fath: 29) The word "prostrating" refers to believers performing prayer, where they perform the physical movement of prostration as part of their worship. This prostration is a tangible expression of obedience, repeated in daily prayer and in the prostration of recitation.
- **prostrating**This form, in the form of an active participle, expresses a continuous state of spiritual and emotional submission, not just a fleeting physical act. It denotes a permanent state of humility and submission to God, whether manifested in physical movement or in humbleness of heart. An example of this is evident in the angels' prostration to Adam, peace be upon him, as in the Almighty's saying:**"So they fell down before him in prostration."**(Al-Hijr: 30). Here, prostration was not merely a physical

movement, but rather an expression of the angels' submission to God's command and their heartfelt humility before His will. This type of prostration goes beyond a physical act to encompass a continuous spiritual state of submission.

The difference between the two formulations reveals the profound concept of prostration. "Prostration" is associated with ritual worship based on physical movement, while "prostrating" expresses an existential state reflecting complete submission to God, whether in the heart, mind, or behavior. This distinction highlights the integration between the practical aspect (physical prostration) and the spiritual aspect (heartfelt submission), making prostration a comprehensive act of worship.

Doctrinal and spiritual dimensions of prostration

Prostration is not just a pillar of prayer; it is an act of worship that carries doctrinal and spiritual dimensions that make it the essence of servitude. These dimensions include:

- **Declaration of slavery and exclusive worship of God**Prostration is a clear declaration that God alone is worthy of worship. When a believer prostrates, he negates any arrogance and affirms his submission to God alone. This is evident in the story of Satan, who refused to prostrate to Adam:**He said, "I am better than him. You created me from fire and created him from clay."**(p. 76) Satan's refusal stemmed from arrogance, while prostration expresses humility and submission.
- **Raising oneself to be humble**Prostration teaches the believer humility, as it places the most honorable organ—the forehead—on the ground, acknowledging his weakness before God's majesty. This humility is reflected in his behavior with others, making him more compassionate and just in his dealings. The hadith states, "No one humbles himself before God except that God raises him up" (narrated by Muslim), indicating that prostration is not a form of self-abasement, but rather a moral and spiritual elevation.

- **Liberation from the slavery of whims**Prostration frees the believer from the slavery of desires and whims, as it declares his submission to God alone. When a believer prostrates, he abandons his self-importance and affirms that there is no god but God. This liberation makes prostration a purifying experience, renewing the believer's faith and correcting his path.
- **Spiritual closeness and supplication**Prostration is the moment of greatest closeness, as mentioned in the hadith. In this state, supplication becomes closer to being answered, as the believer is in a state of complete submission, free from the barriers of arrogance or doubt. This closeness makes prostration an opportunity for supplication and humility, as the believer asks his Lord for guidance, forgiveness, and mercy.

Prostration in the context of the Qur’an and Sunnah

The Holy Quran highlights prostration as a distinguishing mark of believers. Describing the companions of the Prophet (peace and blessings be upon him), God says:**Their mark is on their faces from the traces of prostration.**(Al-Fath: 29). This verse indicates that prostration is not merely a physical act, but rather leaves an impact on the soul and behavior, manifested in the radiance of the face and the guidance of one's actions. Prostration also appears in multiple contexts in the Qur'an, such as the prostration of recitation when reciting certain verses, as in the Almighty's saying:**And they fell down in prostration, weeping, and it increased their humility.**(Al-Isra: 109). This prostration expresses deep reverence for the Qur’an and combines physical and spiritual submission.

In the Prophetic Sunnah, prostration sometimes appears as an independent act of worship, such as prostration of gratitude upon the occurrence of a blessing or the removal of a calamity. Abu Bakrah (may Allah be pleased with him) reported that the Prophet (peace and blessings be upon him) "Whenever something pleasant or pleasing came to him, he would fall down in prostration in gratitude to Allah" (Narrated by Abu Dawud). This highlights the flexibility of prostration as an act of worship that expresses the believer's feelings in moments of joy and gratitude.

Integration between prostration and glorification

Prostration and glorification are two sides of the same coin; both express submission and sanctification. In prostration, the believer says, "Glory be to my Lord, the Most High," a practical glorification that combines verbal glorification of God with physical submission. This integration makes prostration a living translation of glorification, transforming the heart's belief in God's transcendence into tangible action. Prostration also enhances glorification, as physical submission instills awareness of God's greatness in the heart, making glorification more profound.

Conclusion

Prostration is a practical manifestation of submission that embodies the essence of servitude in Islam. It is not merely a physical movement, but a spiritual experience that unites the heart and body in a complete declaration of submission to God. Through the distinction between "prostrating" and "prostrating," we see that prostration extends from a ritual act to a continuous spiritual state, making it a comprehensive act of worship. Likewise, its association with glorification reveals its integration with the purification of the heart, together forming a comprehensive approach that directs the believer's life toward closeness to God, humility, and righteousness. This chapter paves the way for a deeper understanding of how to translate glorification and prostration into a way of life in subsequent chapters.

3.3 INTEGRATION BETWEEN GLORIFICATION AND PROSTRATION

Tasbeeh (glorification) and prostration (sajdah) are the two wings of servitude in Islam. They complement each other to form a spiritual and practical approach that links the glorification of God in the heart with the embodiment of this glorification in action. Tasbeeh is the light of the heart that illuminates the awareness of God's perfection and His transcendence from all imperfection, while prostration is the pinnacle of practical expression of this transcendence, where the believer places his forehead on the ground in complete submission. This chapter explores the complementarity between tasbeeh and prostration, focusing on prostration as a

physical glorification, and tasbeeh as a spiritual prelude to prostration. Together, they form a comprehensive devotional experience that guides the believer's life.

Prostration is like glorifying God with the limbs

Prostration is the practical embodiment of glorification, translating the heart's belief in God's transcendence into a tangible physical act. When a believer prostrates in prayer, he says, "Glory be to my Lord, the Most High," a phrase that combines heartfelt transcendence (realizing God's perfection), verbal remembrance (uttering "Glory be to Him"), and physical submission (placing the forehead on the ground). This integration makes prostration an act of glorification of the limbs, as it transforms inner belief into an outward movement expressing complete servitude.

Prostration, in this sense, is the language of the body that speaks on behalf of the heart. At the moment of prostration, the believer declares his complete submission to God, expressing his transcendence of all imperfection by saying, "Glory be to my Lord, the Most High." The word "most high" here emphasizes God's uniqueness in His loftiness and perfection, while the act of prostration reflects this transcendence in its most sublime form, as the believer places the most honorable organ—the forehead—on the ground, in a symbolic gesture of his humility and humility before God's majesty.

Quranic example God Almighty says:**And glorify the praises of your Lord and be among those who prostrate.**(Al-Hijr: 98). This verse directly links glorification and prostration, as the Prophet, peace and blessings be upon him, is asked to praise his Lord and then be among those who prostrate, meaning that he translates this glorification into the act of prostration. Combining the two actions in the verse reveals that prostration is a natural extension of glorification, as the heart's and tongue's purification is embodied in a physical movement expressing complete submission.

Prostration as glorification with the limbs carries deep connotations:

- **Comprehensive expression of slavery**Prostration brings together the heart (belief in the perfection of God), the tongue (saying “Glory be to my Lord, the

Most High”), and the body (placing the forehead on the ground), making it a comprehensive act of worship that expresses all dimensions of the human being.

- **Renewing the covenant with God**In each prostration, the believer renews his covenant with God, declaring that there is no god but God and that he submits to Him alone. This renewal strengthens faith and protects the believer from arrogance and heedlessness.
- **psychological and spiritual impact**Prostration gives the believer a sense of reassurance and tranquility, as it places him in a state of closeness to God, as stated in the hadith: "The closest a servant is to his Lord is when he is prostrating" (Sahih Muslim). This closeness strengthens the spiritual connection between the servant and his Lord.

Tasbeeh as a spiritual preparation for prostration

If prostration is the practical embodiment of glorification, then glorification is the spiritual preparation for prostration. Glorification purifies the heart from the impurities of arrogance, polytheism, and heedlessness, filling it with an awareness of God's greatness and perfection. This awareness prepares the soul for prostration, for it places the believer in a state of humility and spiritual awareness, making his prostration more profound and truly expressive.

Tasbeeh, as we discussed in Chapter 1, is a heartfelt and verbal acknowledgment of God's transcendence. When a believer contemplates God's perfection—whether by contemplating His creation or repeating "Glory be to God"—he enters a state of awe and glorification. This state makes prostration, when performed, not merely a physical movement, but a sincere expression of the submission of his heart and soul. For example, when a believer recites a verse such as:**“Whatever is in the heavens and the earth exalts God. And He is the Exalted in Might, the Wise.”**(Al-Hadid: 1), so his contemplation of the universe’s glorification fills his heart with faith, which makes his prostration in prayer or prostration of recitation more profound and reverent.

Mechanisms for spiritual preparation for glorification:

- **Purification of the heart**: Tasbeeh purifies the heart of false thoughts and misconceptions about God, such as attributing any deficiency or partner to Him. When a believer says "Glory be to You," he declares God's innocence of everything unbecoming of Him, preparing his heart for complete submission in prostration.
- **Enhance humility**: Praising God awakens in the soul a sense of divine majesty, prompting the believer to prostrate himself in a state of humility and sincerity. Those who praise their Lord while contemplating His creation are more prepared to prostrate themselves in sincere, submissive heart.
- **Linking worship**Tasbih appears in many worship contexts, such as remembrance after prayer (saying "Glory be to God" 33 times), or in supplications of repentance, as in the supplication of Yunus:**There is no god but You; exalted are You. Indeed, I was among the wrongdoers.**(Al-Anbiya: 87). These supplications prepare the soul for prostration, whether in prayer or in the prostration of recitation, because they renew awareness of God's greatness.

Quranic example In Surat As-Sajdah, God Almighty says:**"Only those believe in Our verses who, when they are reminded by them, fall down in prostration and exalt [Allah] with praise of their Lord, and they are not arrogant."**(As-Sajdah: 15). This verse clearly depicts the complementarity between glorification and prostration: When believers are reminded of God's signs, they fall down in prostration, glorifying their Lord with praise. Glorification here is the heart's and tongue's response to God's signs, while prostration is the physical expression of this faith, demonstrating the complementarity between the two actions.

Integration of Tasbeeh and Prostration as a Way of Life

The integration of tasbih and prostration is not limited to moments of ritual worship; it extends to form a lifestyle that guides the believer's behavior. Tasbih instills in the heart an awareness of God's perfection, which motivates the believer to be humble

and sincere in his dealings. Prostration, for its part, reinforces this humility through physical submission, positioning the believer in a state of constant submission to God. Together, they form a lifestyle that reflects comprehensive servitude, where the believer lives in constant awareness of God's greatness and translates this awareness into righteous actions.

Practical examples:

- **In prayer**The glorification in prostration ("Glory be to my Lord, the Most High") combines the sanctification of God with the submission of the body, making prayer a complete experience that renews the faith of the believer.
- **In recitation**When reciting the verses of prostration, the believer glorifies God with his heart, contemplating the meanings of the verses, then prostrates as an expression of his submission and faith.
- **In daily life**Praising God in times of hardship and prosperity (such as saying "Subhan Allah" when witnessing a blessing or calamity) prepares the heart to submit to God's will and destiny, reflecting a state of constant spiritual prostration.

Psychological and spiritual effects of integration

The integration of glorification and prostration has profound effects on the believer's psyche and spirit:

- **Tranquility and peace of mind**: Tasbeeh fills the heart with faith and certainty, while prostration gives a feeling of closeness to God, which generates psychological tranquility that protects the believer from anxiety and turmoil.
- **Humility and freedom from arrogance**:Glory be to God purifies the heart from arrogance by realizing God's greatness, and prostration enhances this humility by submitting the body, making the believer more compassionate and just in his dealings.

- **Harmony with the universe**:Tasbeeh connects the believer to the glorification of the universe, and prostration makes him part of this divine order, enhancing his sense of belonging to existence as a whole.

Conclusion

Tasbeeh and prostration are two sides of the same coin of servitude, together forming an integrated experience that connects the heart, tongue, and body. Tasbeeh prepares the heart to glorify God and realize His perfection, while prostration translates this glorification into a tangible act of submission. By saying "Glory be to my Lord, the Most High" in prostration, the believer combines heartfelt glorification with physical submission, making this act of worship the pinnacle of servitude. This integration is not limited to prayer but extends to a lifestyle that fosters faith, humility, and righteousness. Subsequent chapters will explore how this integration manifests itself in the various forms of tasbeeh and prostration and their effects on the believer's life.

4 MANIFESTATIONS AND TYPES (INDIVIDUAL, COLLECTIVE, AND UNIVERSAL)

4.1 TASBEEH OF ALL KINDS

Tasbeeh is not merely a verbal recitation repeated by the believer. Rather, it is a comprehensive act of worship manifested in multiple forms, expressing the glorification of God Almighty in its individual, collective, and cosmic dimensions. It is an act that connects the heart, tongue, and behavior, and appears in diverse contexts, from communal rituals to individual repentance, from social reform to contemplation of the cosmic order. This chapter reviews the various types of tasbeeh—collective practical, individual repentant, and reformative, with praise to God—explaining their Qur'anic and practical connotations, and how together they form a comprehensive approach to servitude.

Praise be to God (collective, practical, ritual)

Congregational tasbih is an expression of God's transcendence through religious rituals performed by believers together, reflecting their commitment to God's social

and spiritual order. This type of tasbih is manifested in communal acts of worship such as congregational prayer, Hajj, and zakat, where believers gather to affirm their unity under the banner of servitude to God. In these rituals, tasbih is not limited to verbal remembrance but includes a practical commitment that strengthens social cohesion and affirms God's transcendence through adherence to His commands.

Practical example Performing congregational prayer is a form of collective glorification. When believers stand in close rows, bowing and prostrating together, they express their collective submission to God and affirm His transcendence through their disciplined performance of prayer. The Qur'an refers to this dimension in the following verse:**Indeed, prayer prohibits immorality and wrongdoing, and the remembrance of Allah is greater.**(Al-Ankabut: 45). Remembrance of God in prayer, which includes glorification, is greater than a mere formal performance, because it enhances society's awareness of God's greatness and order.

Implications of collective glorification:

- **Strengthening social unity**Praising God in communal rituals, such as Friday prayers or Hajj, brings believers from diverse backgrounds together under the umbrella of servitude to God, strengthening social cohesion.
- **Demonstrating the divine order**Collective rituals reflect the divine order in the universe, as believers move in harmony and order, just as the heavens move in their orbits. For example, circumambulating the Kaaba is a practical act of glorification that mimics the movement of the universe.
- **Spiritual and social impact**Congregational glorification fills the hearts of believers with reverence and strengthens their sense of belonging to a unified nation that worships one God.

Quranic example In Surah Al-Jumu'ah, God Almighty says:**"O you who have believed, when [the adhan] is called for the prayer on the day of Jumu'ah [Friday], then proceed to the remembrance of Allah."**(Al-Jumu'ah: 9). This verse links Friday prayer to the remembrance of God, which includes glorification, and shows how

congregational prayer is an expression of God's sanctification through believers' adherence to the ritual.

Praise be to our Lord (individual, corrective, repentant)

Individual glorification is a heartfelt and verbal act that expresses the believer's repentance and acknowledgment of his shortcomings before God, while acknowledging His perfection and transcending His imperfections. This type of glorification often appears in moments of weakness, guilt, or hardship, when the believer turns to God seeking forgiveness, acknowledging his weakness, and praising his Lord for being free of any injustice or shortcoming. It is a corrective glorification, as it aims to correct the believer's spiritual and moral path.

A clear Quranic example The supplication of Jonah, peace be upon him, in the belly of the whale:**There is no god but You; exalted are You. Indeed, I was among the wrongdoers.**(Al-Anbiya: 87). In this supplication, Yunus combines monotheism ("There is no god but You"), glorification ("Glory be to You"), and acknowledgment of his shortcomings ("Indeed, I was among the wrongdoers"). The glorification here is an acknowledgment of God's perfection and power that transcends material laws, and at the same time, it is a request for forgiveness and repentance for sin. God responded to this glorification by saving him, as the Qur'an says:**"So he called out in the darkness… So We responded to him and saved him from the distress. And thus do We save the believers."**(The Prophets: 87-88).

Characteristics of individual Tasbih:

- **Repentance and correction**: Tasbeeh here expresses the believer's remorse and desire to return to God. It is a means of self-correction through acknowledgment of error and recognition of God's perfection.
- **Resorting to God in times of hardship**Individual praise often appears in moments of crisis, as in the case of Jonah, where praise becomes a refuge that brings the believer back to God.

- **Sincerity in servitude**This type of glorification enhances sincerity because it comes directly from the believer's heart without any intermediary and reflects his personal relationship with his Lord.

Modern example The Prophet, may God bless him and grant him peace, said: “Whoever says, ‘Glory be to God and praise be to Him,’ one hundred times a day, his sins will be forgiven, even if they are like the foam of the sea” (Sahih al-Bukhari). This hadith highlights individual glorification as a means of expiating sins, reinforcing its corrective and repentant role.

Praise be to our Lord (Reformist)

Praise be to God is a type of glorification that combines glorifying God with righteous deeds. The believer translates his faith in God's perfection into reformative actions that contribute to the improvement of oneself, society, and the environment. This type of glorification is not limited to remembrance in the heart or tongue, but extends to practical behavior, making it a reformative glorification that reflects the believer's commitment to God's commands and avoidance of His prohibitions.

Quranic example God Almighty says:**So glorify the praises of your Lord and ask His forgiveness. Indeed, He is ever-Repentant.**(An-Nasr: 3). This verse links glorification with praise and seeking forgiveness, indicating that glorification goes beyond verbal remembrance to include a practical commitment to repentance and reform. Glorifying God with praise means that the believer lives in a constant state of gratitude for God's blessings, translating this gratitude into good deeds such as reconciling disputes, helping the needy, or preserving the environment.

Manifestations of reformist glorification:

- **social reform**Praising God motivates the believer to strive to reform society, such as mediating reconciliation between disputants or spreading justice and mercy. For example, avoiding corruption on earth, as the Qur'an warns:**And do not cause corruption on the earth after its reformation.**(Al-A'raf: 56).

- **Environmental restoration**Praising God involves contemplating and preserving His creation. When a believer praises God while contemplating the beauty of nature, he or she recognizes his or her responsibility to protect this creation, as part of glorifying God through respecting His order.
- **Good deeds are like glorifying Allah.**Good deeds, such as giving charity, helping the poor, or building charitable institutions, are forms of practical glorification, because they express the believer's gratitude to God and his acknowledgment of His perfection.

Practical exampleA believer who participates in a relief project or seeks to reconcile disputing parties is practicing restorative tasbih, translating his faith in God's perfection into actions that reflect the divine order on earth. This type of tasbih combines spiritual purification with positive action, making it a living expression of servitude.

Integration between types of tasbih

The three types of praise—corporate, individual topiary, and restorative—complement each other to form a comprehensive approach to servitude:

- **Group rosary**It strengthens belonging to the Islamic nation and makes the believer part of a divine system that reflects the unity of the universe.
- **Individual rosary**It corrects the believer's personal path and brings him back to God in moments of weakness or error.
- **Reformist rosary**It expands the circle of praise to include society and the environment, making servitude a life project that contributes to improving reality.

This integration is evident in the life of the Prophet, may God bless him and grant him peace, who would glorify God in his communal prayers with his companions, resort to glorification in moments of difficulty (as in his supplication at the Battle of Badr), and encourage righteous deeds as part of his glorification of God.

Conclusion

Tasbeeh in its various forms—collective practical, individual topiary, and reformative, praise be to God—reflects the diversity of the believer's expression of God's transcendence and faith in His perfection. Collective tasbeeh connects the believer to his community and God's social order; individual tasbeeh purifies his heart and corrects his path; and reformative tasbeeh transforms his faith into a life-long project that contributes to the betterment of society and the environment. Together, these forms form a comprehensive act of worship that connects the heart, tongue, and behavior, making tasbeeh the essence of servitude that extends to all aspects of life. The next chapter will explore the types of prostration and how they complement tasbeeh to form a comprehensive approach to submission and transcendence.

4.2 PROSTRATION IN ITS VARIOUS FORMS

Prostration in Islam is not merely a physical movement limited to prayer. Rather, it is a comprehensive concept manifested in multiple forms that express complete submission to God Almighty. It is an act of worship that unites the heart, body, and mind, and appears in various contexts, from religious rituals to cosmic submission, to intellectual obedience to the truth. This chapter reviews the types of prostration—prostration of prayer (voluntary worship), cosmic (compulsive) prostration, and symbolic prostration (intellectual testing)—explaining their Qur'anic and practical connotations, and how together they constitute a comprehensive expression of servitude and submission.

Prostration of prayer (optional worship)

Prostration in prayer is the most prominent and common form of prostration, and it is considered the pinnacle of individual and collective servitude in Islam. In prayer, the believer places his forehead on the ground in a physical gesture expressing complete submission to God, accompanied by the words "Glory be to my Lord, the Most High," combining heartfelt and verbal sanctification with physical submission. This prostration is an optional act of worship performed voluntarily by the believer,

whether in individual or communal prayer, to declare his complete submission to God's will.

Characteristics of prostration in prayer:

- **The peak of spiritual closeness**As mentioned in the hadith: "The servant is closest to his Lord when he is prostrating" (Sahih Muslim), prostration in prayer represents the moment of greatest closeness to God, where the believer strips away his pride and places himself in the lowest state of humility before the majesty of God.
- **Individual and group integration**Prostration in prayer is performed individually during daily prayers and collectively during Friday and Eid prayers. In congregational prayer, prostration reflects the unity and harmony of believers under the umbrella of servitude to God, as God Almighty says:**You see them bowing and prostrating, seeking bounty from Allah and approval.**(Al-Fath: 29).
- **Daily repetition as spiritual education**Repeating prostration during the five daily prayers makes it a continuous educational school, teaching the believer humility, submission, and discipline. Each prostration is a renewal of the covenant with God and a reminder that servitude belongs to God alone.

Practical example In congregational prayer, when believers prostrate together in unison, they express their collective submission, reinforcing their sense of unity and belonging to the Islamic nation. This prostration leaves a spiritual and psychological impact, as the Qur'an describes the Companions of the Prophet (peace and blessings be upon him):**Their mark is on their faces from the traces of prostration.**(Al-Fath: 29), where the effect of prostration appears in the light of the face and the guidance of behavior.

Cosmic prostration (taskhiri)

Cosmic prostration is the submission of inanimate beings—such as the sun, moon, stars, mountains, and trees—to God's divine order, whereby they move according to

His will and laws in perfect harmony. This type of prostration does not require conscious will; rather, it is a divine subjugation that reflects God's perfection and wisdom in His creation. It is a natural prostration that bears witness to the Creator's greatness through the orderliness of the universe and the precision of its laws.

Quranic example God Almighty says:**Have you not seen that to Allah prostrates whoever is in the heavens and whoever is on the earth and the sun, the moon, the stars, the mountains, the trees, the moving creatures and many among mankind? But upon many the punishment has come justification.**(Al-Hajj: 18). This verse depicts the entire universe in a state of perpetual prostration to God, with irrational beings subject to His order in a subservient manner, while humans are left with the choice to prostrate voluntarily or refuse.

Implications of cosmic prostration:

- **Divine order**Cosmic prostration reflects the precision of the divine order, as the sun and moon move in specific orbits, mountains perform their function of stabilizing the earth, and trees produce oxygen according to divine laws. This submission is an implicit glorification and prostration that testifies to God's perfection.
- **An invitation to contemplation**Cosmic prostration calls on the believer to contemplate God's creation, as God Almighty says:**"And among His signs are the night and the day and the sun and the moon. Do not prostrate to the sun or to the moon, but prostrate to Allah, who created them."**(Fussilat: 37). This verse warns against worshipping created beings and calls for prostration to God who has subjected them.
- **Integration with cosmic glorification**Cosmic prostration is complementary to cosmic glorification (as in the Almighty's saying:**Each one is swimming in an orbit.**, Al-Anbiya: 33), as both express the universe's submission to God, but prostration focuses on physical submission and glorification focuses on sanctification.

Practical example When a believer contemplates the movement of the stars or the regularity of the seasons, he sees the universe prostrating to God, which prompts him to prostrate voluntarily in his prayer, imitating this cosmic order in his worship.

Symbolic prostration (intellectual test)

Symbolic prostration is the submission of the mind and heart to the method of contemplating the Quran and submitting to divine truth. It is an intellectual prostration that expresses the believer's acceptance of Quranic truths and his commitment to applying them in his life. This type of prostration does not necessarily require physical movement; rather, it is a state of mental and spiritual surrender that emerges when confronted with God's verses or universal truths.

Quranic example In Surat As-Sajdah, God Almighty says:**"Only those believe in Our verses who, when they are reminded by them, fall down in prostration and exalt [Allah] with praise of their Lord, and they are not arrogant."**(As-Sajdah: 15). This verse depicts believers who, upon hearing God's verses, fall down in prostration, not only physically (as in the prostration of recitation), but also in heart and mind, submitting to the truth and abandoning intellectual arrogance. Prostration here is an act of submission to the method of contemplation and surrender to divine truths.

Characteristics of symbolic prostration:

- **intellectual obedience**Symbolic prostration expresses the mind's acceptance of Quranic truths, even if they conflict with personal whims or opinions. For example, when a believer contemplates verses on monotheism or divine predestination, his acceptance of these truths is intellectual prostration.
- **Give up arrogance**Intellectual arrogance is an obstacle to accepting the truth, as in the story of Satan who refused to prostrate to Adam because of his arrogance (**"I am better than him"**(p. 76). Symbolic prostration requires abandoning this arrogance and submitting to the truth.

- **Practical application**Symbolic prostration is not complete unless contemplation is translated into behavior, such as the believer's commitment to Quranic ethics or the application of Islamic rulings in his life.

Practical example When a believer reads a verse that calls for justice, such as:**O you who have believed, be persistently standing firm in justice.**(An-Nisa: 135), so his acceptance of this command and his commitment to justice in his dealings is a symbolic prostration, because it expresses his intellectual and practical submission to God's command.

Integration between types of prostration

The three types of prostration—prayer prostration, cosmic prostration, and symbolic prostration—complement each other to form a comprehensive expression of submission to God:

- **Prostration of prayer**It represents ritual worship that unites the heart and body, and enhances awareness of servitude through daily repetition.
- **Cosmic prostration**It connects the believer to the divine order in the universe, and calls him to contemplate the greatness of God and emulate this order in his life.
- **symbolic prostration**The concept of prostration is expanded to include the mind, where contemplation of the Qur'an and submission to the truth becomes a form of submission.

This integration is evident in the life of the Prophet, may God bless him and grant him peace, who would prostrate himself in prayer, contemplate God's creation (as in his supplication upon seeing thunder: "Glory be to Him whom the thunder glorifies with His praise"), and be intellectually guided by God's commands in his contemplation and application of the Qur'an.

Conclusion

Prostration in its various forms—ritual in prayer, cosmic invocation, and symbolic in contemplation—reflects the diverse expression of a believer's submission to God. Prostration in prayer is the pinnacle of individual and collective servitude; cosmic prostration connects the believer to God's order of creation; and symbolic prostration aligns the mind and heart with the truth. Together, these forms constitute an integrated act of worship that connects body, heart, and mind, making prostration the essence of servitude that extends to all aspects of life. Subsequent chapters will explore how this integration translates into a way of life that promotes reform and humility in society.

5 PRACTICAL AND LIFE DIMENSIONS

5.1 PROSTRATION AS A WAY OF LIFE

Prostration is not merely a pillar of prayer or a temporary act of worship. Rather, it is a way of life that shapes the believer's character and guides his behavior in his interactions with God, himself, and others. It is a spiritual and practical experience that cultivates humility, submission, and freedom from desires within the soul. This enables the believer to live a balanced life that reflects his submission to God alone. This chapter explores prostration as a way of life, focusing on its role in cultivating the soul toward humility and submission, liberating it from the slavery of ego and desires, and how this is reflected in the believer's behavior in daily life.

Education on humility and submission

Prostration is an ongoing educational process that cultivates humility and submission to God Almighty in the soul of the believer. When the believer places his forehead—the most honorable part of his body—on the ground, he declares his complete submission to God, acknowledging his weakness before His greatness. This repeated act in daily prayers instills in the soul the value of humility, which is reflected not only in the relationship with God but also in dealing with people.

Humility as a fruit of prostration:

- **Symbolism of prostration**Placing the forehead on the ground is a symbolic declaration that the believer renounces arrogance and conceit,

acknowledging that all honor and glory come from God. This humility enables the believer to treat others with kindness and justice, far from boasting or arrogance.

- **Continuing Education**Repeating prostration during the five daily prayers makes it an educational habit that reshapes the soul. With each prostration, the believer is reminded that God alone is supreme, which reduces selfishness and fosters humility in behavior.
- **The impact of humility on relationships**The believer who is taught humility through prostration becomes more compassionate and charitable in his dealings. He does not consider himself superior to others, but rather treats people equally, as the hadith states: "No one humbles himself before God except that God raises him up" (narrated by Muslim). This hadith confirms that the humility stemming from prostration leads to moral and social elevation, for God honors the humble.

Quranic example In describing the believers, God Almighty says:**The servants of the Most Merciful are those who walk upon the earth easily, and when the ignorant address them, they say, “Peace.”**(Al-Furqan: 63). This verse links humility in behavior with servitude to God, which is manifested in prostration, where the believer translates his submission to God into humility in his dealings with people.

Submission to God's will:

- Prostration teaches the believer complete submission to God's commands and decrees. When he prostrates, he declares his acceptance of God's will, whether in good times or bad. This submission enables the believer to face life's challenges with contentment and patience, realizing that everything is in God's hands.
- **Practical example**A believer who prostrates during prayer while experiencing a trial, such as the loss of a loved one or financial hardship, finds in prostration a tranquility that enables him to accept God’s decree and strive to improve his situation without despair or rebellion.

Freedom from ego and whims

Prostration is an effective tool for liberating the believer from the bondage of ego and desires, as it brings him directly into confrontation with the majesty of God, dissolving his self-conceit and freeing him from submission to anyone other than God. At the moment of prostration, the believer relinquishes any claim to independence or superiority and declares that God alone is worthy of worship and submission.

Mechanisms for liberation from the ego:

- **Melting the arrogance**Arrogance is the essence of refusing to prostrate, as in the story of Satan who refused to prostrate to Adam because of his arrogance:**He said, "I am better than him. You created me from fire and created him from clay."**(p. 76) Prostration in prayer combats this arrogance, because it reminds the believer that God alone is supreme, and that any sense of superiority must melt away before His greatness.
- **Freedom from desires**Prostration teaches the believer to place God's will above his own desires. When he prostrates, he declares his submission to God alone, which helps him resist the desires and whims that might lead him to sin. For example, a believer who prostrates regularly is better able to resist temptations such as the desire to show off or the pursuit of illicit wealth.
- **Redirecting the Self**Prostration redirects the soul from slavery to the self or the material world to slavery to God. This liberation enables the believer to live a balanced life, where his priorities are based on pleasing God rather than personal whims.

Modern example It was reported that the Prophet, may God bless him and grant him peace, said: “Charity does not decrease wealth, and God does not forgive a servant except by increasing his honor. No one humbles himself before God except that God raises him” (Narrated by Muslim). This hadith links humility—which stems from prostration—with honor and elevation, demonstrating that prostration does not diminish the believer’s status, but rather elevates him morally and spiritually.

Practical exampleA believer who faces social pressures that push him to show off or seek illicit material gains finds spiritual strength in prostration to resist these pressures. When he prostrates and says, "Glory be to my Lord, the Most High," he remembers that glory belongs to God alone, which frees him from the slavery of showing off or the love of this world.

Reflection of prostration on daily life

Prostration, as a way of life, goes beyond the limits of prayer to affect the believer's behavior in all aspects of his life:

- **In social relations**The humility that stems from prostration enables the believer to treat others with mercy and justice. For example, he avoids backbiting and gossip, and seeks to reconcile people, because his submission to God teaches him to respect God's creation.
- **Facing challenges**Prostration gives the believer psychological strength to face difficulties, as it instills in him a sense of submission to God's will. A believer who prostrates regularly is more patient and steadfast in the face of adversity.
- **In ethics and values**Prostration promotes good morals, such as honesty, trustworthiness, and benevolence, because the believer who submits to God seeks to apply His commands in all his actions.

Quranic example In describing the believers who prostrate, God Almighty says:**"Indeed, those who have believed and done righteous deeds and established prayer and given zakah will have their reward with their Lord."**(Al-Baqarah: 277). This verse links prostration in prayer with good deeds, demonstrating that prostration goes beyond physical movement to become a method that guides life.

Conclusion

Prostration as a way of life is more than just an act of worship; it is a school of education that cultivates humility and submission in the soul of the believer, liberating him from the slavery of ego and desires. Through repeated prostrations in

prayer, the believer learns to place God above all else, which is reflected in his behavior in the form of humility with people, patience in the face of fate, and resistance to desires. The humility that stems from prostration elevates the believer morally and socially, as promised in the hadith, while his freedom from desires enables him to live a balanced life guided by pleasing God. Subsequent chapters will explore how prostration and glorification complement each other to form a comprehensive way of life that promotes reform and righteousness in society.

5.2 TASBEEH AS A WAY OF LIFE

Tasbeeh is not merely a verbal recitation repeated by the believer. Rather, it is a comprehensive way of life that transcends words to become a way of thinking and behavior that directs the self, society, and the environment toward reform and righteousness. It is an act of worship that combines glorifying God in the heart and tongue, and translating this glorification into practical actions that reflect commitment to God's perfection and wisdom. This chapter explores tasbeeh as a way of life, focusing on practical tasbeeh as a tool for reform on earth, the importance of timing and etiquette in strengthening the believer's connection with God, and how tasbeeh constitutes a lifestyle that fosters spiritual awareness and social responsibility.

Practical Tasbeeh: Reform on Earth

Praise, in essence, is an acknowledgment of God's perfection and His transcendence. However, it is not limited to verbal remembrance, but rather extends to become an act of reform encompassing the self, society, and the environment. Practical praise translates faith in God's perfection into actions that contribute to the realization of the divine order on earth, by striving for reform and avoiding corruption. It is a living expression of servitude that reflects the believer's commitment to implementing God's commands and avoiding His prohibitions.

Implications of practical glorification:

- **Self-reform**Tasbeeh begins with purifying the soul from impurities, such as arrogance, envy, or heedlessness. When a believer says "Glory be to God"

while remembering its meaning, he is reminded of God's perfection, which motivates him to correct his behavior and repent from sins. For example, tasbeeh accompanies seeking forgiveness, as in the supplication of Yunus, peace be upon him:**There is no god but You; exalted are You. Indeed, I was among the wrongdoers.**(Al-Anbiya: 87), reflects an internal reform of the soul.

- **Community reform**Practical glorification motivates the believer to strive for social reform, such as reconciling disputants, spreading justice, or helping the needy. This reform is an extension of God's transcendence, as the believer seeks to establish the divine order in society. The Qur'an urges this reform in the following verse:**And do not cause corruption on the earth after its reformation.**(Al-A'raf: 56). Here, glorification turns into a practical commitment to avoid corruption and seek reconciliation.
- **Environmental restoration**: Tasbeeh includes contemplating God's creation, which motivates believers to preserve the environment as part of glorifying God. When believers see the beauty of nature and say "Glory be to God," they realize their responsibility to protect this creation, such as avoiding wasting resources or polluting the environment.

Practical exampleA believer who participates in a charitable project, such as building a school or cleaning up the environment, is practicing practical praise, as they translate their faith in God's perfection into actions that contribute to the betterment of the earth. For example, reconciling disputants is practical praise, as it reflects a commitment to God's social order based on justice and mercy.

Quranic example God Almighty says:**So glorify the praises of your Lord and ask His forgiveness. Indeed, He is ever-Repentant.**(An-Nasr: 3). This verse links glorification with praise and seeking forgiveness, indicating that glorification goes beyond verbal remembrance to include righteous deeds aimed at reforming oneself and society.

Timing and Etiquette: Early Morning and Afternoon

Praising God is not a random act. Rather, it is an act of worship with specific timings and etiquette that strengthen the believer's connection with God and make it part of his daily routine. The Qur'an and Sunnah encourage praising God at specific times, such as morning and evening, because these times represent transitional moments in the day that carry spiritual and psychological significance. Praising God at these times renews the believer's faith, reminds him of God's greatness, and connects him to the order of the universe.

Timing: Bakr and Aseel:

- **Pulley (morning)**Praying in the morning represents the beginning of the day, as the believer begins his day by remembering and glorifying God, which prepares his heart for a day filled with obedience and righteous deeds.
- **Asil (evening)**Evening tasbih is the conclusion of the day, when the believer reflects on God's blessings and actions throughout the day, and renews his repentance and gratitude.
- **Quranic example**God Almighty says:**So glorify the praises of your Lord in the evening and the morning.**(Ghafir: 55). This verse encourages glorification during the evening and morning, demonstrating the importance of these times in building an ongoing relationship with God.

Etiquette of Tasbeeh:

- **Sincerity**Praise must come from a sincere heart that recognizes God's greatness. When a believer says, "Glory be to God," he should conjure up the meaning of glorification, as in the Almighty's saying:**Glory be to You! We have no knowledge except what You have taught us.**(Al-Baqarah: 32).
- **Contemplation**: Tasbeeh is most profound when accompanied by contemplation of God's creation, such as reflecting on the heavens, the earth, or blessings. This contemplation enhances awareness of God's greatness.
- **regularity**Adhering to the morning and evening remembrances, such as saying "Glory be to Allah and praise be to Him" one hundred times, makes

glorification part of the believer’s daily routine, as mentioned in the hadith: “Whoever says ‘Glory be to Allah and praise be to Him’ one hundred times in a day, his sins will be forgiven, even if they are like the foam of the sea” (Sahih al-Bukhari).

- **Link to work**Praise is more effective when combined with good deeds. For example, a believer who praises God while helping someone in need or reconciling a disputing party makes his praise a lifelong act of worship.

Practical example The believer who begins his day with morning remembrances, such as saying "Glory be to God and praise be to Him," and ends his day with evening remembrances lives in a constant state of connection with God. This connection is reflected in his behavior, as he becomes more aware of his responsibilities toward himself, his community, and his environment.

Reflection of Tasbeeh on Daily Life

Tasbeeh as a way of life goes beyond verbal remembrance to become a way of thinking and behavior that guides the believer in all aspects of his life:

- **In the self**: Tasbeeh purifies the heart from impurities and makes the believer constantly aware of God’s greatness, which helps him resist sins and desires.
- **In society**Practical glorification motivates the believer to do reformative work, such as spreading justice, helping the weak, or reconciling people, which strengthens social cohesion.
- **In the environment**: Praising God while contemplating God's creation makes the believer more responsible toward preserving the environment, because he sees in it signs of God that deserve respect.

Quranic example In Surah Al-Isra, God Almighty says:**“There is not a thing but glorifies Him with praise, but you do not perceive their glorification.”**(Al-Isra: 44). This verse calls on the believer to emulate the universe's glorification through good deeds and contemplation of God's creation, making glorification a method that connects the believer to the universe and its Creator.

Conclusion

Tasbeeh as a way of life is more than just verbal recitation; it is a lifestyle that combines glorifying God in the heart and tongue, translating this glorification into actions that reform oneself, society, and the environment. Practical tasbeeh encourages the believer to strive for reform and avoid corruption, while tasbeeh performed in the morning and evening hours strengthens their daily connection with God. Through sincerity, contemplation, and regularity, tasbeeh becomes a lifelong act of worship that enables the believer to live in harmony with the divine order and contribute to building a just and sustainable society. Subsequent chapters will explore how tasbeeh and prostration complement each other to form a comprehensive lifestyle that promotes righteousness and reform.

5.3 PROSTRATION AND GLORIFICATION IN HUMAN RELATIONS

Prostration and glorification are not merely two acts of worship that emphasize the relationship between the servant and his Lord. Rather, they are a way of life that is reflected in human relationships, instilling humility, mercy, and justice in the believer's soul. The believer who sincerely glorifies and prostrates to God translates his submission to Him into social behavior that promotes cohesion and reform in society. This chapter explores how prostration and glorification affect human relationships, focusing on the reflection of submission to God in interactions with people, and how they teach justice and benevolence and encourage social reform.

The reflection of submission to God on dealing with people

Prostration and glorification are two acts of worship that connect the believer to God, but they also shape his morals and behavior in dealing with others. The believer who sincerely glorifies and prostrates to God realizes that God alone is supreme, which instills humility in his heart and frees him from arrogance and selfishness. This submission to God is reflected in his human relationships, making him more compassionate, just, and charitable in his dealings, strengthening social cohesion and building a society based on Islamic values.

The role of prostration in promoting humility and compassion:

- **Humility in dealing**Prostration, as noted in Chapter 6, is an educational school that teaches the believer humility by placing his forehead on the ground. This humility transcends worship to become a fundamental characteristic of the believer's interactions with people. The believer who submits to God does not consider himself superior to others, but rather treats everyone equally and with respect. The hadith states, "No one humbles himself before God except that God raises him" (narrated by Muslim), demonstrating that the humility that stems from prostration elevates the believer's social and spiritual status.

- **Mercy and benevolence**Prostration teaches the believer benevolence, as it reminds him of his weakness before God, making him more compassionate toward the weaknesses of others. For example, a believer who prostrates and supplicates for his brothers carries compassion in his heart that motivates him to help those in need and alleviate their suffering.

- **Quranic example**The Qur'an describes the believers who are affected by prostration in the Almighty's saying:**The servants of the Most Merciful are those who walk upon the earth easily, and when the ignorant address them, they say, "Peace."**(Al-Furqan: 63). This verse links humility in behavior with servitude to God, the highest manifestation of which is prostration.

The role of tasbih in promoting social reform:

- **The sanctification of God as a motive for reform**Praise, as noted in Chapter 7, is an acknowledgment of God's perfection and His transcendence. This acknowledgment motivates the believer to emulate God's perfection in his dealings, by spreading justice, mercy, and reconciliation among people. When a believer says "Glory be to God," he is reminded that God is above injustice, which motivates him to avoid injustice in his relationships.

- **Reconciliation between people**Practical glorification is manifested in striving to reconcile people, as the Qur'an urges:**"There is no good in much of their private conversation, except for those who enjoin charity or righteousness**

or conciliation between people.”(An-Nisa: 114). This reform is a practical glorification, as it reflects the believer’s commitment to God’s social order.

- **Practical example**A believer who intervenes to reconcile a quarreling couple or helps resolve a conflict between members of a community is practicing practical glorification, because he translates his faith in God’s perfection into actions that promote peace and harmony.

Prostration teaches justice and benevolence, and glorification leads to reconciliation among people.

Prostration and glorification complement each other in shaping the believer's behavior in human relations, as prostration teaches justice and benevolence, while glorification encourages reconciliation among people.

Prostration and justice:

- Prostration instills justice in the believer's soul, reminding him that God is just and does not wrong anyone. This awareness motivates the believer to treat people justly, whether in the family, at work, or in society. For example, a believer who prostrates regularly is more careful to give everyone their due, because his submission to God teaches him to respect the rights of God's creation.
- **Quranic example**God Almighty says:**“O you who have believed, be persistently standing firm in justice, witnesses for Allah, even if it be against yourselves.”**(An-Nisa: 135). Prostration reinforces this justice, as it places the believer in a state of constant submission to God, which motivates him to apply justice even if it is against himself.

Prostration and benevolence:

- Prostration teaches benevolence because it reminds the believer of God's blessings upon him, prompting him to benevolent toward others as an expression of gratitude. Benevolence includes giving, kindness, and tolerance, values that stem from the humility that results from prostration.

- **Practical example**The believer who prostrates and supplicates for his brothers in his prostration emerges from his prayer with a spirit of benevolence, so he helps the poor, visits the sick, or forgives those who have wronged him.

Praise and reconciliation among people:

- Praising God encourages reconciliation among people because it reminds the believer of God's perfection and wisdom, urging him to spread goodness and avoid corruption. When a believer praises God while contemplating God's creation, he realizes his responsibility to reform society, whether through reconciling disputants, spreading awareness, or engaging in charitable work.
- **Modern example**It was narrated that the Prophet (peace and blessings be upon him) said: “Shall I not tell you of something which, if you do it, Satan will distance himself from you as the east distances himself from the west?” They said: “Yes.” He said: “Dhikr,” meaning glorifying God, praising Him, and proclaiming His oneness with God (La ilaha illa Allah).” (Narrated by Ahmad) Glorifying God drives away Satan, which purifies the heart and makes the believer more capable of bringing about reconciliation between people.

Practical exampleA believer who regularly practices tasbih and prostration is more likely to intervene in conflict resolution with a spirit of mercy and justice. For example, if he sees a dispute between his neighbors, his humility stemming from prostration and his awareness of God's perfection through tasbih will motivate him to mediate with the intention of reconciliation, rather than stand by as a bystander.

The integration of prostration and glorification in human relations

Prostration and glorification complement each other in shaping the believer’s social personality:

- **Prostration builds the moral foundation.**Through humility and benevolence, prostration makes the believer a just person who respects the rights of others and treats them with mercy.

- **Tasbeeh expands social impact**By motivating the believer to reform, praise makes human relationships more cohesive and peaceful.
- Together, they form an integrated approach that combines self-building (through humility and justice) and societal reform (through reconciliation and benevolence).

Quranic example In Surat Al-Hujurat, God Almighty says:**The believers are but brothers, so make settlement between your brothers. And fear Allah that you may receive mercy.**(Al-Hujurat: 10). This verse links reconciliation between people to piety, a piety nourished by prostration and glorification, which teach the believer to fear God and strive to please Him in his dealings.

Conclusion

Prostration and glorification are not merely ritual acts of worship; they are a way of life that profoundly impacts human relationships. Prostration cultivates humility, justice, and benevolence, enabling the believer to treat people with compassion and equality. Glorification encourages reconciliation among people through the pursuit of peace and the spread of goodness. Together, they shape the believer's social character, combining submission to God with a commitment to social reform, strengthening social cohesion and building a society based on Islamic values. Subsequent chapters will explore how this integration extends to contemporary readings and spiritual reflections.

6 CONTEMPORARY READINGS AND REFLECTIONS

6.1 READING IS SYMBOLIC OF PROSTRATION AND GLORIFICATION.

In a contemporary context, prostration and glorification transcend their role as ritualistic acts of worship to become an intellectual and spiritual approach that fosters contemplation and reflection on God's verses. Symbolic prostration expresses the mind's submission to the truth and its commitment to contemplation of the Qur'an, while glorification becomes a tool for purifying the mind of false thoughts and striving to understand divine truths. This chapter explores a symbolic reading of prostration and glorification, focusing on prostration as an intellectual experience

that reflects the mind's submission to contemplation, and glorification as a contemplative approach that purifies the mind and directs it toward the truth.

Prostration as an intellectual test

Symbolic prostration, as noted in Chapter 5, is the submission of the mind and heart to divine truth, testing one's ability to understand and adhere to the profound meanings of God's verses. In contemporary interpretations, prostration is viewed not merely as a physical movement, but as a mental state expressing submission to the truth and the abandonment of mental arrogance. This type of prostration is manifested in contemplation of the Qur'an, where the mind is confronted with intellectual challenges requiring it to submit to divine truths, even if these conflict with whims or preconceived notions.

The implications of symbolic prostration as an intellectual test:

- **Submission to the truth**Symbolic prostration requires the mind to abandon intellectual arrogance, as the angels did when they prostrated to Adam at God’s command (**"Then all the angels prostrated together."**, Al-Hijr: 30), while Satan refused because of his pride (**"I am better than him"**(p. 76). This submission means accepting Qur’anic truths, such as monotheism, justice, or predestination, even if they challenge personal beliefs.

- **Contemplating the Qur’an**Symbolic prostration occurs when a believer contemplates the verses of the Qur'an, responding to them mentally and emotionally. For example, when reciting prostration verses, such as:**“Only those believe in Our verses who, when they are reminded by them, fall down in prostration and exalt [Allah] with praise of their Lord.”**(As-Sajdah: 15), prostration here is an intellectual and spiritual response to the truth, whether embodied in a physical movement or in mental submission.

- **intellectual test**Symbolic prostration tests a person's ability to overcome prejudices or doubts. When a believer faces contemporary issues, such as the conflict between science and religion or moral values, his or her intellectual prostration manifests as a contemplative acceptance of divine truth.

Quranic example In Surah Al-Hajj, God Almighty says:**“Have you not seen that to Allah prostrates whoever is in the heavens and whoever is on the earth and the sun, the moon, the stars, the mountains, the trees, and the moving creatures?”**(Al-Hajj: 18). In a symbolic reading, the sun, moon, and stars can be interpreted as symbols of intellectual struggle, with the sun representing clarity and knowledge, the moon contemplation and inspiration, and the stars guidance in the darkness. The prostration of these beings to God symbolizes the submission of all knowledge and thought to divine truth, calling the believer to intellectual prostration that accepts the truth and abandons false ideas.

Contemporary example When a believer encounters scientific theories that seemingly contradict religious texts, his intellectual prostration is manifested in his deep contemplation of the Qur'an and Sunnah, using reason to understand science in light of revelation. This prostration reflects his submission to the truth rather than clinging to intellectual prejudices.

Tasbeeh as a method of management

Tasbeeh, in the contemporary sense, is a contemplative method that purifies the mind of false thoughts and directs it toward understanding divine truth. When a believer says "Glory be to God," he is not only acknowledging God's perfection, but also seeking to purify his mind of impurities, such as doubt, fanaticism, or false perceptions of God. Tasbeeh, in this sense, is an intellectual tool that helps the believer contemplate God's verses, whether in the Quran or in the universe, to reach a deeper understanding of the truth.

The implications of tasbih as a method of contemplation:

- **Purifying the mind from false thoughts**: Tasbeeh expresses the sanctity of God from any imperfection. This sanctity extends to the mind, urging the believer to abandon false thoughts or polytheistic beliefs. For example, when the angels said:**Glory be to You! We have no knowledge except what You have taught us.**(Al-Baqarah: 32), they acknowledged their ignorance in the

face of God’s knowledge, which reflects intellectual humility that purifies the mind from arrogance.

- **Seeking to understand the truth**: Tasbeeh prompts the believer to reflect on God's signs, whether in the Quran or in the universe. When a believer glorifies God while contemplating God's creation, such as the orderliness of the universe or the precision of the ecosystem, he seeks to understand the truths underlying this creation.
- **Integration with symbolic prostration**Tasbeeh, as a method of contemplation, prepares the mind for symbolic prostration, purifying it of impurities and preparing it to accept the truth. When a believer glorifies God with his heart and tongue, he becomes more capable of intellectually submitting to God's verses.

Quranic example The angels say:**Glory be to You! We have no knowledge except what You have taught us.**(Al-Baqarah: 32) It reflects glorification as a method of reflection, as the angels acknowledged God's perfect knowledge and humbled themselves before His wisdom. This glorification is not merely verbal remembrance, but rather an intellectual acknowledgment that true knowledge comes from God, motivating the believer to seek knowledge in light of revelation.

Contemporary example In the information age, where ideas and beliefs are crowded together, tasbih can be a tool to purify the mind of false ideas. For example, a believer facing atheism or intellectual doubts uses tasbih ("Glory be to God") as a means of contemplating God's universal signs, such as the precision of biological systems or the laws of physics, to attain a firm faith in the Creator.

Integration between prostration and glorification in symbolic reading

Prostration and glorification in symbolic reading complement each other to form an intellectual and spiritual approach that directs the mind and heart toward the truth:

- **Tasbeeh purifies the mind**By declaring God free from imperfection, tasbeeh helps purify the mind of false thoughts, preparing it for deep contemplation.

- **Prostration strengthens submission**Symbolic prostration expresses the mind’s submission to the truth after contemplation, which completes the process of glorification by transforming knowledge into practical commitment.
- Together, they form a contemplative approach that combines purification of the mind (tasbih) and commitment to the truth (sujood), enabling the believer to meet contemporary intellectual challenges.

Practical example The believer who contemplates a verse such as:**“Whatever is in the heavens and the earth exalts God. And He is the Exalted in Might, the Wise.”**(Al-Hadid: 1) He begins by glorifying God with his heart and tongue, contemplating the order of the universe. He then translates this contemplation into symbolic prostration, where he is intellectually guided by the Quranic truths, following a method that strengthens his faith and guides his behavior.

Conclusion

Prostration and glorification, in a contemporary symbolic reading, are an intellectual and spiritual approach that directs the mind and heart toward the truth. Symbolic prostration expresses the mind's submission to contemplation of the Qur'an, whereby the human being is tested in his acceptance of divine truths and his abandonment of intellectual arrogance. Glorification, as a contemplative approach, purifies the mind of false thoughts and drives it toward understanding the truth. Together, they constitute a powerful tool for confronting contemporary intellectual challenges by fostering contemplation, intellectual humility, and commitment to the truth. Subsequent chapters will explore how this approach can be applied in other contemporary contexts, such as education and social reform.

6.2 PROSTRATION AND GLORIFICATION IN THE STORIES OF THE PROPHETS: MANIFESTATIONS OF SUBMISSION AND SUPPLICATION

Prostration and glorification in the stories of the prophets in the Holy Quran represent vivid scenes that embody the highest meanings of pure servitude to God Almighty, seeking refuge in Him in times of hardship, and thanking Him for His blessings. These scenes can be highlighted as follows:

1. Yunus, peace be upon him: glorification of help and repentance

- The Qur'anic text: "Then he called out in the darkness, 'There is no deity except You; exalted are You. Indeed, I was among the wrongdoers.'" (Surat Al-Anbiya: 87)
- Significance: The glorification of our master Yunus, while he was in three layers of darkness: the darkness of the night, the darkness of the sea, and the darkness of the belly of the whale, is a unique model of supplication and entreaty. His saying, "Glory be to You," is an acknowledgment of God's transcendence and an acknowledgment of His absolute power. Following it with, "Indeed, I was among the wrongdoers," is an admission of shortcomings and a request for forgiveness. It is a glorification of repentance, combining praise of God with an acknowledgment of sin, thus resulting in his salvation and the removal of his distress. God Almighty says, "So We responded to him and saved him from the distress. And thus do We save the believers."

2. David, peace be upon him: Prostration of gratitude and submission

- The Qur'anic text: "And David fell down prostrating and repented" (Surat Sad: 24).
- Meaning: This scene depicts the reaction of our master David after he understood the significance of the divine test he had been subjected to. When the two opponents came to him and he decided between them, he realized that this was a test for him. He then fell down in prostration to God. This prostration is:

- The embodiment of repentance: a quick return to God and a recognition of the need for His mercy.
- An expression of submission: humility before God Almighty in recognition of His greatness and humility before Him.
- Thank you for your guidance: Thank God for granting us the ability to repent and return to Him. Prostration here was a body language expressing the heart's state of humility and hope.

3. The angels' prostration to Adam, peace be upon him: prostration of obedience and reverence

- The Qur'anic text: {And remember when We said to the angels, "Prostrate to Adam," and they prostrated, except for Iblis.} (Surat Al-Baqarah: 34).
- Significance: This prostration represents a unique model of absolute, heartfelt obedience to God's command. It was not a prostration of worship to Adam, but rather a prostration of greeting and honor at God's command, a test of the angels' obedience. Their immediate response, "So they prostrated," is a vivid embodiment of their statement: "We have no knowledge except what You have taught us." (Surat Al-Baqarah: 32). As for Satan, he refused out of arrogance. Prostration here marked the difference between those who submit to God's command with a reassured heart and those who disobey Him out of arrogance.

a summary:

These examples show that prostration and glorification are not just physical movements or verbal words, but rather:

- A spiritual language through which the servant communicates with his Lord in the most difficult moments (Yunus).

- Practical translation of submission and gratitude when blessings and forgiveness are revealed (David).
- A true test of heartfelt obedience and absolute submission to the command of God (angels).

They all revolve around one axis: achieving pure servitude to God Almighty in every situation.

6.3 THE PSYCHOLOGICAL AND SPIRITUAL EFFECTS OF PROSTRATION AND GLORIFICATION

Prostration and glorification are not merely ritual acts of worship; they are profound spiritual practices that impact the soul and heart, enhancing the believer's psychological and spiritual balance. Through glorification, the believer purifies his heart and mind of impurities, filling them with faith and reverence for God. Prostration, on the other hand, is the supreme act of submission that renews the connection with God and grants the soul tranquility and steadfastness. This chapter explores the psychological and spiritual effects of prostration and glorification, emphasizing their role in achieving tranquility, liberation from arrogance, and enhancing spiritual serenity.

Tranquility: peace of mind and stability of the soul

Prostration and glorification of God bring profound serenity and psychological stability to the heart, as they connect the believer to his Creator, allowing him to find refuge from life's worries and turmoil. Glorification fills the heart with an awareness of God's perfection, dispelling fear and doubt, while prostration places the believer in a state of closeness to God, as stated in the hadith: "The closest a servant is to his Lord is when he is prostrating" (Sahih Muslim).

- **Praise and renewal of faith**When a believer repeats “Glory be to God” while keeping its meaning in mind, he is contemplating God’s perfection and wisdom, which fills his heart with certainty. This certainty gives him a sense of psychological security, as he realizes that God is the One in control of

everything. For example, glorifying God in times of hardship, as Jonah, peace be upon him, did in the belly of the whale (**There is no god but You; exalted are You. Indeed, I was among the wrongdoers.**(Al-Anbiya: 87), gives the heart serenity that enables it to face challenges.

- **Prostration and closeness to God**Prostration is the moment of greatest closeness to God, when the believer places his forehead on the ground in a state of complete submission. This submission gives the soul a sense of reassurance, as it reminds the believer that God is his only refuge. The Qur'an affirms this in the following verse:**Indeed, in the remembrance of Allah do hearts find rest.**(Al-Ra'd: 28), and prostration is one of the greatest forms of remembrance.
- **Practical example**A believer facing life's pressures, such as anxiety about the future or grief over a loss, finds refuge and steadfastness in glorifying God and prostrating. When he glorifies God in the morning and evening remembrances and prostrates in prayer, he feels his worries melt away before God's majesty, granting him psychological peace.

Freedom from Arrogance: Dissolving the Ego and Purifying the Mind

Prostration and glorification are effective tools for liberating the believer from arrogance and selfishness, as they bring him directly into confrontation with the majesty and perfection of God. Prostration dissolves the ego by forcing the believer to place his most honorable limbs on the ground, while glorification purifies the mind of intellectual and spiritual impurities.

- **Prostration and dissolving the ego**Prostration is the ultimate act of submission, where the believer relinquishes any claim to superiority or superiority. This submission combats arrogance, as shown in the story of Iblis, who refused to prostrate to Adam because of his pride (**"I am better than him"**(p. 76). Prostration reminds the believer of his weakness before God, which makes him deal with people with humility rather than arrogance.

- **Tasbeeh and purification of the mind**: Tasbeeh purifies the mind of false thoughts, such as doubt or fanaticism. When a believer says "Glory be to God," he acknowledges God's perfection and transcendence, which motivates him to abandon false thoughts. For example, the angels say:**Glory be to You! We have no knowledge except what You have taught us.**(Al-Baqarah: 32) It reflects intellectual humility that purifies the mind from arrogance.
- **Practical example**A believer who regularly practices tasbih and prostration is less prone to arrogance or boasting. When faced with a situation that calls for pride, such as professional success or social praise, he remembers his submission in prostration and his glorification of God in tasbih, remaining humble and aware that every blessing comes from God.

Spiritual Serenity: Renewing Faith and Strengthening Connection with God

Prostration and praise promote spiritual serenity by renewing faith and strengthening one's connection with God. They serve as daily practices that renew the soul and maintain its purity in the face of life's challenges.

- **Renewal of faith**: Tasbeeh continually renews faith, as it reminds the believer of God's greatness and perfection. For example, saying "Subhan Allahi wa bihamdihi" (Glory be to God and praise be to Him) 100 times a day, as in the hadith: "Whoever says 'Subhan Allahi wa bihamdihi' 100 times a day, his sins will be forgiven, even if they were like the foam of the sea" (Sahih al-Bukhari), purifies the heart and renews faith. Prostration, for its part, reinforces this renewal by bringing the believer closer to God, which nourishes his soul.
- **Strengthening the connection with God**Prostration and glorification place the believer in a constant state of connection with God, whether through prayer, remembrance, or contemplation of His creation. This connection grants the soul a serenity that protects it from heedlessness and distraction.
- **Quranic example**God Almighty says:**And glorify the praises of your Lord before the rising of the sun and before its setting.**(Taha: 130). Praising God

at specific times, coupled with prostration in prayer, maintains spiritual serenity and places the believer in a state of constant remembrance.

Practical example The believer who regularly recites the morning and evening remembrances (tasbih) and performs his prayers with humble prostration feels a spiritual serenity that is reflected in his psychological stability. This serenity makes him more capable of facing life's pressures with an optimistic spirit and firm faith.

Conclusion

Prostration and glorification have profound psychological and spiritual effects that promote balance and serenity in the believer's life. The tranquility resulting from glorification and prostration gives the heart serenity and steadfastness in the face of life's challenges. Freedom from arrogance, through dissolving the ego in prostration and purifying the mind through glorification, makes the believer humble and open to the truth. Spiritual serenity strengthens connection with God and renews faith, thus preserving the purity of the soul. These effects make prostration and glorification not just acts of worship, but rather tools for achieving psychological and spiritual balance in the believer's life.

7 THE NEW INTERPRETATION OF PROSTRATION: FROM PHYSICAL SUBMISSION TO THE INTEGRATED EXISTENTIAL PROJECT

Prostration, as described in the Quran, is not merely a physical movement in prayer. Rather, it is an existential language that expresses the essence and purpose of humanity, a conscious connection to the cosmic order, an educational laboratory for transforming oneself and society, a modern response to contemporary challenges, an act of resistance against a culture of material superiority, and a bridge between worship and life. This new interpretation expands the concept of prostration to become a comprehensive way of life, transcending formal rituals into an existential project that reflects the comprehensive spirit of Islam.

1. Prostration as an “existential language” that expresses human identity and purpose.

Prostration is not merely a physical movement; it is an existential declaration that man was created to worship and submit to God. When the believer places his forehead on the ground, he expresses his identity as a servant of God, affirming that his true purpose is to achieve complete servitude. This declaration is manifested in the symbolism of the physical posture: placing the forehead—the highest part of the body—on the ground—the lowest part—reflects the existential balance between the greatness of creation and its humility. Prostration also reminds man of his origin from the dust and his destiny to it, which cultivates humility and combats arrogance and conceit. The Qur'an affirms this in the following verse:**From it We created you, and into it We will return you, and from it We will extract you another time.**(Taha: 55). Prostration, then, is the language of the body that expresses the identity of man as a creature devoted to the worship of God.

2. Prostration as a "cosmic connection" between man and existence

Prostration connects man to the cosmic order, subject to God, making him a conscious participant in the symphony of universal praise. As God Almighty says:**"Have you not seen that to Allah prostrates whoever is in the heavens and whoever is on the earth and the sun, the moon, the stars, the mountains, the trees, and the moving creatures?"**(Al-Hajj: 18). In this verse, prostration is not limited to humans or angels, but rather encompasses the entire universe, as the sun, moon, and mountains prostrate in submission to the divine order. Human prostration, unlike that of other beings, is characterized by will and consciousness, elevating one's status as a creature who has voluntarily chosen to submit. This cosmic connection makes prostration an experience that unites the individual and existence, as the believer participates in the orderly order of the universe, mimicking the glorification of beings through their conscious submission.

3. Prostration as a "laboratory for psychological and social change"

Prostration is a daily educational laboratory that reshapes the soul and behavior. By placing the forehead on the ground, prostration dissolves the ego and shatters arrogance, planting humility in the heart of the believer. It also frees one from other forms of slavery—such as lust, money, or power—by affirming that God alone is

worthy of submission. This educational effect is reflected in social behavior, as the believer becomes more just by realizing that God is the source of justice, and more merciful by reminding them of their own weakness and need for God's mercy. For example, a believer who prostrates regularly is more likely to treat people with equality and kindness, as noted in Chapter 8.

4. Prostration as a "modernist response to the crisis of meaning in the modern age"

In an age of alienation and existential anxiety, prostration offers a profound answer to questions of meaning and purpose. Prostration provides reassurance through closeness to God, as the hadith explains: "The closest a servant is to his Lord is when he is prostrating" (Sahih Muslim). It also reinforces one's clear identity as a servant of God, not a servant of work, consumption, or materialism. Symbolic prostration—the mind's submission to the truth after contemplation—constitutes a response to contemporary intellectual challenges, such as atheism or moral relativism, as prostration becomes a conscious submission to God after contemplating His verses. This perspective makes prostration a tool for confronting the crisis of meaning in the modern age.

5. Prostration as an "act of resistance" against the culture of material superiority

In a world that promotes the idea of absolute human independence and a culture of material control, prostration constitutes an act of spiritual resistance. When a believer prostrates, he rebels against selfishness and arrogance, declaring that true power belongs to God alone. Prostration affirms that true honor lies in submission to God, not in controlling others. The story of Satan, who refused to prostrate to Adam because of his arrogance (**"I am better than him"**(p. 76), contradicts the story of David, peace be upon him, who**He fell down on his knees and repented.**(p. 24) When he knew the truth. Prostration, then, is a declaration of resistance against all forms of material or spiritual superiority.

6. Prostration as a "bridge between worship and life"

Prostration is not an isolated act; rather, it is a source of inspiration for righteous deeds. Prostration in prayer translates into practical prostration in life, manifested in justice in dealings, kindness to people, and environmental conservation. Corrective prostration—such as seeking reconciliation between people or preventing injustice—is a natural extension of the heart's submission to God. For example, a believer who prostrates in prayer and repeats**Glory be to my Lord, the Most High**He leaves his prayer with a spirit of humility that motivates him to spread goodness and reform in his community, as God Almighty says:**And do good that you may succeed.**(Al-Hajj: 77).

Summary of the new interpretation

Prostration in the Qur'an is not a formal ritual, but rather:

- **existential language**It expresses the identity of man as a servant of God, and reminds him of his origin and destiny.
- **Cosmic connection**It connects the believer to the divine order to which the universe is subject.
- **Educational laboratory**It melts away arrogance and plants justice and mercy.
- **Modernist response**Offering reassurance and identity in the face of a crisis of meaning.
- **act of resistance**Challenges the culture of material superiority.
- **A bridge between worship and life**Spiritual submission turns into a work of reform.

This interpretation expands the concept of prostration from being a pillar of prayer to an integrated life project, complemented by glorification, becoming a comprehensive approach that links worship and development. This series explores these dimensions, beginning with the conceptual foundations of glorification and prostration, moving on to their psychological and social impact, and finally their role as a lifestyle that guides the believer toward success in this world and the hereafter.

8 TASBIH IN ISLAM: FROM THE DEPTHS OF SANCTIFICATION TO THE HORIZONS OF WORK AND LIFE

Series Introduction:

In the name of God, the Most Gracious, the Most Merciful. May blessings and peace be upon the most honorable of messengers, our master Muhammad, and upon all his family and companions.

Tasbeeh, that luminous word recited by the tongues of believers and echoed throughout the vast universe, is not merely a passing phrase or a routine ritual. It is a profound concept, a sublime act of worship, and a comprehensive way of life that connects the servant to his Creator and regulates his relationship with himself and the world around him.

In an age where the pace of life is accelerating and concepts are intertwined, some may limit their understanding of tasbih to its purely verbal or devotional aspects, without delving into its intellectual depths and practical dimensions that make it a driving force toward righteousness and reform.

This series of articles aims to explore the essence of tasbih in Islam, drawing on interpretations and analyses found in religious sources (which were extracted from a reference file). Together, we will deconstruct this rich concept, moving from its basic linguistic meaning of glorification to its various forms, as manifested in the Holy Quran and in the life of the believer.

We will explore the complementary relationship between glorification and praise, and how their combination is essential for understanding God's majesty and perfection. We will also delve into the practical dimension of glorification, and how it is not merely words that are repeated, but rather actions and behaviors that reflect the reality of the individual and society.

We will dwell on the phrase "Subhanaka" (Glory be to You) and its exceptional connotations, pointing to God's absolute greatness and His transcendence of material laws. We will also emphasize the importance of choosing appropriate

times and adhering to the etiquette of glorifying God to maximize its spiritual impact.

The purpose of this series is to provide a balanced and comprehensive understanding of tasbih (prayer), highlighting how this act of worship can truly be a way of life for the believer, guiding his thoughts, correcting his behavior, and illuminating his path toward pleasing God. We invite the kind reader to join us on this journey of discovery, so that together we may draw from the wellspring of this great act of worship what will bring us closer to God and further our understanding of His religion.

In this series we will cover the following topics:

1. **The essential concept of tasbih in Islam: a glorification that transcends words.**
2. **Exploring the Diverse Forms of Praise: Multiple Manifestations of One Worship**
3. **Tasbeeh and Praise: A Complementary Relationship to Realize God's Majesty**
4. **The Practical Dimension of Tasbeeh: From Words to Actions**
5. **Understanding "Glory Be to You": The Manifestation of God's Greatness and His Transcendence of Laws**
6. **Timing and Etiquette: When and How to Pray to Maximize Spiritual Impact?**
7. **Towards a Balanced and Comprehensive Understanding of Tasbih: A Way of Life for the Believer**

8.1 THE ESSENTIAL CONCEPT OF TASBIH IN ISLAM: A GLORIFICATION THAT TRANSCENDS WORDS.

Tasbeeh, a word frequently repeated by Muslims in their prayers, carries profound meanings that go beyond mere utterance. To understand the essence of tasbeeh in Islam, one must delve into its linguistic roots and Quranic

connotations, realizing that it is not merely a verbal act of worship, but rather a state of awareness and understanding reflected in the believer's thoughts and behavior.

From linguistic distancing to divine transcendence:

In the Arabic language, the root "sabha" carries the meaning of distancing and sanctification. They used this word to negate any undesirable characteristic from a person, as in saying, "Glory be to so-and-so for doing such-and-such," meaning he is far and absolved from that. When this concept was transferred to the religious and Quranic context, it acquired a loftier and more sublime dimension. In Islam, glorification essentially means**Exalting God Almighty from every deficiency, defect, or partner, and from any description that is not befitting of His sublime self, His perfect actions, and His most excellent attributes.**

The need for this transcendence would not have arisen had earlier peoples, in their ignorance or misguidance, not ascribed to God attributes unbecoming of Him, such as fatigue after creation, sleep, or taking a son or partner. Thus, glorification came as a clear and explicit declaration of the divine essence's innocence from all these false notions, and as an affirmation of His uniqueness and absolute perfection.

Tasbeeh and the regular movement of the universe:

The meaning of transcendence in tasbih is linked to the original linguistic meaning of "swimming." Swimming is a regular, fluid movement, free from disorder and imbalance. Thus, when it is said that the heavens "swim" in their orbits, it means that they move according to a precise and orderly divine system, free from deficiency or defect. In this vein, when a believer glorifies his Lord, he is not only describing himself and his actions as orderly and perfect, but also acknowledging that this entire universe, with its creatures and movements, proceeds according to God's will and wisdom, bearing witness to His greatness and power. Tasbih is an acknowledgment that everything in the heavens and the

earth, from the smallest atom to the largest galaxy, is in a constant state of "swimming," that is, submission and praise to the Creator, glory be to Him.

"Subhan": a word that carries the energy of glorification:

The word "Subhan" itself, one of the most prominent forms of glorification, is not just a passing phrase. Sources indicate that it is a Quranic word that carries...**Very high energy**It is one of the words that comes in the form of “fa`laan” and is often related to God, and carries the meaning of absoluteness and perfection. It is a word that expresses**Glorification and appreciation**To God Almighty. Simply uttering it, while keeping its meaning in mind, is an acknowledgment of God's greatness and transcendence. It is an admission that God's image and actions are free from any defect, and that everything He produces is absolutely perfect.

Beyond words:

So, the essential concept of tasbih in Islam goes beyond simply repeating words. It is:

1. **My heart's belief:**It begins with a firm belief in the uniqueness of God, His absolute perfection, and His transcendence of everything that is not befitting of Him.

2. **Verbal acknowledgment:**This belief is evident in the repetition of various forms of glorification, especially the word “Subhan,” as evidence of this belief.

3. **Intellectual awareness:**It includes understanding the meaning of this transcendence, and realizing that God is the Creator and Controller to whom none of His creations resembles.

4. **Emotional state:**It creates in the heart a sense of reverence and veneration for God, and a sense of His power and greatness, which are manifested in His creation and order.

8.2 EXPLORING THE DIVERSE FORMS OF PRAISE: MULTIPLE MANIFESTATIONS OF ONE WORSHIP

Having discussed the essential concept of glorification as the sanctification and glorification of God, we now move on to explore the various forms this glorification takes in the Holy Quran and in the life of the believer. Glorification is not a single, rigid form; rather, it is a living act of worship manifested in multiple forms, each with its own context and profound meaning, all ultimately flowing into the ocean of glorification and sanctification of the Creator.

Sources reveal several main types of tasbih, which vary depending on the subject, the object (if any), and the context in which they appear:

1. **Tasbeeh Allah: A collective understanding and practical application of the Divine Will**

When it comes to humans praising God specifically, the sources emphasize two important aspects:**Collective and practical application**.

- **Collective commitment:**"Praising God" cannot be achieved by an individual alone; it is an act that requires a community of believers. It is a sense of belonging to one nation striving to implement God's commands.
- **Practical application of divine will:**This type of glorification is not just verbal remembrance, but it is…**voluntary behavioral commitment**By the chosen rational beings (humans) with the religious rituals required of them by God, relating to the state system and the cohesion of the believing community. This primarily consists of:
  - **Performing congregational prayers in mosques:**It is a manifestation of unity and collective commitment.
  - **Paying zakat (taxes to the state):**Which regulates the affairs of society and guarantees the rights of its individuals.
  - **Spreading awareness and cooperation:**Contributing to spreading awareness of the importance of these rituals and cooperating in their implementation is part of praising God.

This glorification aims to achieve social cohesion and unity, and to implement

God's will regarding the earth on which humanity lives. It is worth noting that everything in the heavens and the earth glorifies God, whether willingly (such as believing humans) or unwillingly (forcefully and automatically, for irrational beings and matter that operate according to His precise divine order, such as the movement of cells in the body).

2. **Tasbeeh Rabbana: An Individual Relationship and Course Correction**

Unlike “praise God,” which is more communal, “praise our Lord” is often**Individual initiative**From the believer. It is inferred from the sources that when tasbih is mentioned in the Qur'an without an explicit object (such as "yasbihun" or "tasbihun"), it is most often intended to mean "glorifying our Lord." This type of tasbih includes several aspects:

- **Exonerating God from error in His relationship with His servants or in His system:**This is the basic meaning if no object is mentioned. For example, a believer might say, "O Lord, You are far from making mistakes in Your relationship with us. Your relationship with us is built on a precise system, and You are infallible."

- **Repentance and admission of negligence:**"Glory be to our Lord" is closely linked to repentance from error and acknowledgment of personal shortcomings. Quranic examples of this include Jonah's words while in the belly of the whale: "Glory be to You! Indeed, I was among the wrongdoers," and the inhabitants of the garden's words after their remorse: "Glory be to our Lord! Indeed, we were wrongdoers." Here, glorification implies an acknowledgment that the error is the servant's and that God is exalted above injustice.

- **Correcting misconceptions:**"Glorifying our Lord" can include correcting misconceptions about the relationship between a servant and his Lord, often in response to the offensive ideas of polytheists or previous peoples. This is accomplished by studying and disseminating the ideas of revelation.

- **Meditation on cosmic and life systems:**It also includes contemplating the systems created by our Lord, and realizing His wisdom and power through them.

- **Exoneration of our Lord's Essence, Attributes and Actions:**This is the general meaning of glorification, which includes removing all shortcomings and defects from God's essence, attributes, and actions.

3. **Tasbeeh of the Prophet: glorification of the mission of conveying revelation**

This type of glorification is dedicated to sanctifying the Prophet Muhammad, may God bless him and grant him peace, from any error in relation to…**By conveying the message of the Qur'an to the people**He is infallible in this regard, supported by the Holy Spirit. This glorification is accomplished through studying the verses and miracles of the Qur'an, which prove that it is from God, and studying his biography, which confirms the truth of his prophethood. This type of glorification is understood from verses commanding believers to believe in God and His Messenger, to honor, respect, and glorify him.

4. **Tasbeeh of the name of your Lord: glorifying Gabriel and his role**

Sources indicate that this type of glorification, especially in phrases such as "Glorify the name of your Lord, the Most High" or "Glorify the name of your Lord, the Almighty," relates to…**By mentioning the name "Gabriel" and glorifying him**In this context, Gabriel is considered "your supreme Lord" in comparison to ordinary human lords (such as kings and heads of households). This includes the exoneration of his power from the weaknesses attributed to it by the polytheists. This mission was initially directed exclusively to the Prophet Muhammad (peace and blessings be upon him), and then transferred to the true contemplation of God's Book.

5. **Cosmic Swimming (Sibaaha): A regular movement that bears witness to the Creator**

As previously mentioned, the word "swimming" and "tasbih" share the same root, "sabaha." "Swimming" here refers to the regular, continuous, and persistent movement of celestial bodies, such as the sun and moon, in their orbits (closed paths), a movement free of imperfection or defect. This regular cosmic movement contributes to the preservation of the heavens and the

security and safety of the universe. "Tasbih" differs from "swimming" in that "tasbih" describes this movement or action as regular and free of imperfection, or it is a conscious act and adherence to a system, while "swimming" is the movement itself. "The swimmers," "the active ones," and "the pluckers" in the Quran represent cosmic systems of operation that establish two future systems.

6. **Tasbeeh bi-hamdi Rabbana: Combining glorification with reformative action**

This important type of praise combines praising God for His transcendence (tasbih) and performing the praise that is due to Him (action). In practice, this praise is closely linked to the concept of**"Reform" on Earth**, which is the opposite of “corruption.” This includes:

- **Avoid corrupt acts:**Such as not implementing Sharia, denying the Day of Judgment, tampering with rights, harming people, and damaging the environment.

- **Repair work practice:**Such as removing the causes of conflict between people, reconciling people, compensating for losses, changing negative internal thoughts, biological reform such as medicine, and preserving the environment and the cosmic order.

This tasbih was obligatory for the Prophet Muhammad (peace and blessings be upon him), and it is recommended for believers, especially religious scholars and preachers. Ordinary believers perform it when they commit a mistake, with the intention of completely repenting, correcting it, and removing its effects.
Angels also praise their Lord, demonstrating their commitment to upholding cosmic laws and correcting any imbalances to achieve balance. Their work is linked to the Divine Throne. Because angels are not free to choose and do not make mistakes, their praise of their Lord may be considered "deficient" in that it fails to correct their own mistakes. They compensate by asking forgiveness for the believers.

7. **Tasbeeh bi-hamdi Allah: Acknowledgment of submission to the supernatural divine order**

This type is different from “praising our Lord.” It is about…**By God's cosmic system based on supernatural powers**That which humans cannot study, comprehend, or interact with (neither integrating, nor repairing, nor destroying, nor learning). An example of this is the thunder glorifying God, and hearing it is intended to instill awe of God rather than being a phenomenon that can be studied. Even angels are not qualified for this type of glorification, as it relates to something supernatural and beyond human comprehension and control.

This diversity of forms of glorification reflects the comprehensiveness of this act of worship and its ability to encompass the believer's life in all its aspects, connecting him to his Creator, the universe around him, and the moral and social order that should prevail.

8.3 TASBEEH AND PRAISE: A COMPLEMENTARY RELATIONSHIP TO REALIZE GOD’S MAJESTY

Having explored the essential concept of tasbih and its various forms, we arrive at a pivotal point in understanding this great act of worship: its close relationship with "praise." We often find in the Holy Quran a pairing of tasbih and hamd, as in the verse, "So glorify the praises of your Lord" or "They glorify the praises of their Lord." This pairing is not merely a linguistic coincidence; rather, it carries profound connotations that reveal a necessary integration for truly appreciating the majesty of God.

Tasbeeh: to be free from imperfection, and praise: to be described as perfect.

To understand this complementary relationship, we must return to the basic meanings of both glorification and praise:

- **Tasbeeh:**As we mentioned earlier, it is essentially**Exalt God from every deficiency, defect, or partner**...and from everything that is unbecoming of His sublime self, actions, and attributes. It is the removal of every blemish and imperfection from the realm of divine holiness.

- **Praise be to God**As for praise, it is**Describing the Praised One with the attributes of absolute perfection, love and reverence**...and this can only be done

rightfully, that is, based on true entitlement to these attributes. Absolute perfection belongs only to God Almighty. When we praise God, we describe Him with perfect knowledge, perfect power, perfect creation, perfect justice, perfect mercy, and other attributes of majesty and beauty.

Why the conjunction? It is a cognitive necessity and a perfection in remembrance.

Praise alone—that is, merely denying any shortcomings—may not be enough to truly know God and fully comprehend His greatness. Glorification negates what is unbecoming, but it does not necessarily affirm what is befitting. Here comes the role of praise to complete the picture.

- **Proof of the attributes of perfection:**By adding praise to glorification, we do not merely deny any deficiency in God, but**We attribute to him all the attributes of absolute perfection.**This proof opens up broader horizons for the servant to realize the majesty and greatness of God.
- **Perfection in remembrance and appreciation:**When glorification (tasbih) is combined with affirmation of perfection (hamd), the servant's remembrance of his Lord and appreciation of Him are complete in a manner befitting His majesty. Remembrance becomes more comprehensive and profound, expressing a deeper understanding of the Divine Self.
- **Cognitive necessity:**Sources indicate that the need for glorification arose to purify God from the imperfect descriptions attributed to Him by some earlier peoples. Praise, on the other hand, is necessary to demonstrate God's perfection, which human minds may not fully comprehend on their own. Combining the two forms of praise provides a balanced and accurate picture.

Praise as a divine system and way of creation:

Some sources go beyond a mere verbal description of praise, and see it as:**stand-alone system**Or**God's way of creation**This is evidenced by verses such as: “And if you ask them, ‘Who created the heavens and the earth?’ they will

surely say, 'Allah.' Say, 'Praise be to Allah.'" Praise is the law or order that governs this creation and reveals the perfection of its Creator. "Creation" here is understood as "bringing things out of their original essence and changing their control and dominance." This bringing forth and impulse is accomplished according to the "method of praise," which requires observing the laws and regulations governing the universe. "Praise be to Allah" means that this praise, in this comprehensive sense, belongs to and belongs to God.

Praise be to God: A practical embodiment of integration

This integration is clearly evident in the concept of "praising our Lord." This type of praise, as we have seen, is not limited to declaring God free from error, but rather includes…**Do what is appropriate for Him in terms of praise, which is to correct the error and put everything back on the right track.**It is a practical embodiment of the integration between sanctification (absolving God of any flaws in His system or of being the source of any defect) and praise (performing positive actions that reflect the perfection of the divine system and contribute to its preservation). When a person praises his Lord, he is sanctifying his Lord from error and attributing the error to himself or to the good creatures that subvert God's system. He then performs the act of praise, that is, correcting that defect.

a summary:

The relationship between glorification and praise is organic and complementary. Glorification purifies the divine image of impurities and shortcomings, while praise adorns it with attributes of perfection and majesty. By combining these two, a servant advances in his knowledge of his Lord, and his remembrance of Him becomes deeper and more comprehensive. This is reflected in his understanding of the universe and his conduct in life, especially when this conjunction is embodied in a reformative act aimed at implementing the "method of praise" that God intended for His creation.

8.4 THE PRACTICAL DIMENSION OF TASBEEH: FROM WORDS TO ACTIONS

After reviewing the essential concept of glorification, its various forms, and its complementary relationship with praise, we now arrive at a vital dimension that takes glorification out of the realm of heartfelt belief and verbal remembrance into the realm of...**Work, behavior, and life practice**In Islam, glorification is not merely a theoretical philosophy or a repetition of words. Rather, it is a profound concept that aims to be translated into a tangible, practical reality in the life of the individual, society, and the universe.

Reform as a Praiseworthy Behavior: Embodying "Praise and Praise to Our Lord"

One of the most prominent manifestations of the practical dimension of tasbih appears in the concept of**Praise be to our Lord**As we explained previously, this type of praise is not limited to declaring the Lord free from error, but extends to include:**Do what is appropriate for Him in terms of praise, which is to correct the error and put everything back on the right track.**This "reform" is the essence of the work, and is the opposite of "corruption on earth."

- **Repair tasks:**This reform covers multiple aspects of life:

  - **Social reform:**Such as removing the causes of disputes between people, striving to make them loving and friendly, and reconciling the disputants.

  - **Personal reform:**Such as removing the effects of bad deeds, whether through financial compensation or changing subconscious thoughts and self-improvement. This may even include moving to another community to start a new life, if necessary. This is closely related to repentance, as those who commit evil deeds out of ignorance and then repent must also repair what they have ruined.

  - **Biological and physical reform:**Such as studying real medicine to help treat people's physical illnesses, or to reactivate broken material things, such as God's nullification of the work of magicians.

- **Global and environmental reform:**Such as preserving cosmic and living systems, avoiding corruption in them, and preserving the environment to the greatest extent possible, even with simple actions such as extinguishing embers that cause harmful smoke.

The Prophet Muhammad (peace and blessings be upon him) regularly practiced this practical glorification, performing the aforementioned reform tasks as part of his glorification of his Lord. This practical behavior is what believers, especially scholars and preachers, are required to emulate.

Tasbih of Different Beings: Action and System

The practical dimension of glorification is not limited to humans, but rather includes all beings, each according to his nature and mission:

- **Believers:**They praise God by choice, through adherence to collective religious rituals that organize and cohese society (as praise of God), through individual initiatives of repentance, correction of concepts, and reflection (as praise of our Lord), and through active engagement in reform and resistance to corruption (as praise of our Lord).
- **Angels:**They glorify their Lord and declare Him free from error in His management. They glorify their Lord by constantly upholding cosmic laws and correcting any defects that arise in them to achieve cosmic and ecological balance. The angels' work in maintaining cosmic order and protecting the Divine Throne is practical glorification. Because they are not free to choose and do not make mistakes, they seek forgiveness for the believers to compensate for the "deficiency" in their glorification, which stems from their inability to correct an error they did not commit.
- **Other beings (non-rational and material):**Everything in the heavens and the earth, from inanimate beings to inanimate matter, involuntarily and spontaneously glorifies or praises God. This occurs through their precise and orderly functioning, in accordance with the system and laws God has placed within them. The movement of the heavens, the functioning of cells in the body,

and every cosmic phenomenon that proceeds in a regular manner are, in essence, practical glorifications that bear witness to the Creator's power and wisdom.

Tasbih as an application of the divine will:

In essence, “praising God” by humans, when it is collective and voluntary, is**Their application of His will with regard specifically to the land on which they live**This application requires an understanding of this will (through reflection, contemplation, and diligence), then translating this understanding into practical behavior aimed at achieving the goodness, righteousness, and cohesion God desires for society.

Prostration as an act of contemplation and glorification:

Even prostration, one of the pillars of prayer, can carry a practical, contemplative dimension that goes beyond mere physical movement. The angels' prostration to Adam was interpreted as a contemplation of the paths of action, and our prostration as humans can be a contemplation of the paths of action of the cosmic and daily life systems created by our Lord. This contemplation, a form of "prostration to our Lord," differs from prostration in prayer, but it conveys the same meaning of practical glorification through awareness of the divine order.

Conclusion:

In Islam, glorification is not merely an inner feeling or a spoken phrase; rather, it is a call to action and effective deed. It extends from glorifying God in the heart and tongue to the relentless pursuit of self-improvement, social reform, and the environment, and adherence to the divine order that governs the universe. Unless words are translated into action, they fall short of achieving the full meaning of glorification. The believer who grasps this practical dimension transforms his entire life into constant glorification, in his worship, his dealings, and his efforts to develop the earth and attain God's pleasure.

8.5 UNDERSTANDING "GLORY BE TO YOU": THE MANIFESTATION OF GOD'S GREATNESS AND HIS TRANSCENDENCE OF LAWS

In our exploration of the multiple dimensions of glorification, the word "Subhan" and its derivatives, particularly the direct-person form "Subhanaka," emerge as a key word carrying exceptional connotations that go beyond mere general glorification. Understanding the profound meaning of "Subhanaka" opens the believer to a window into the absolute majesty of God and His power, which transcends all limited human law and logic.

"Glory be to You": You are above the law, above all circumstances

Sources strongly suggest that the phrase "Subhanaka," when addressed directly to God, carries a deeper and more powerful meaning than simply absolving Him of all shortcomings. It means:

- **"You are above the law":**That is, God Almighty is not subject to the laws that He Himself created to govern the universe and its creatures, but rather He is the One who sets these laws and is in control of them.

- **"You are above the law":**No system or law, no matter how strict or inevitable it may seem, can limit God's power or will.

- **"You are not subject to your own law":**While creatures operate according to the cosmic laws that God has placed within them, God Himself is not bound by them, and He can violate them whenever and however He wishes.

- **"You are above any circumstance, and too great to be confined to time or place":**No matter how compelling the circumstances or how material causes point to a particular outcome, God's power transcends all of that.

This understanding of "Subhanak" makes it a word with meaning.**Very high energy**It is used by "conscious people"—those who have realized this profound truth about the Divine Self—in situations where natural laws or human logic seem powerless or impossibly impossible.

Quranic contexts that clarify the meaning of "Glory be to You":

This profound meaning of “Glory be to You” is evident in several pivotal Quranic verses:

1. **The story of Jonah, peace be upon him, in the belly of the whale:**When Yunus found himself in triple darkness, where all biological and physical laws dictated his inevitable destruction, his supplication was: “There is no god but You.”**Glory be to You**Indeed, I was among the wrongdoers.” Here, “Glory be to You” was not merely a statement of sanctification, but rather an acknowledgment that God is above the laws of the whale, its stomach, and its secretions, and that He is the One who established this law and is capable of transgressing it. This acknowledgment of “high power” was one of the reasons for his salvation, as if he had exploited the “highest law,” which is that God is above any law He has established.

2. **Moses, peace be upon him, asked to see God:**When Moses asked his Lord to see Him and fell unconscious after God's manifestation on the mountain, he said, "I repent to You, and I am the first of the believers," having realized that God is too exalted to be seen by the eyes or materially perceived by the limited laws of this world. In other contexts, prophets have used "Glory be to You" to acknowledge that God is too exalted to be fully comprehended.

3. **The angels said when Adam was appointed successor:**At first, the angels acted according to their logic and laws, which held that human succession on earth would lead to corruption and bloodshed. But when God taught Adam all the names and then informed them of them, the angels were unable to do so, so they said:**Glory be to You**We have no knowledge except what You have taught us. Indeed, it is You who is the Knowing, the Wise.” Here, “Glory be to You” was their realization that God is above their limited logic, and that His knowledge and wisdom in managing the universe exceed their understanding.

4. **Jesus, peace be upon him, said when asked about taking him and his mother as gods:**When God asks Jesus on the Day of Resurrection: “Did you say to the people, ‘Take me and my mother as two gods besides God?’” Jesus answers:**Glory be to You**It is not for me to say what I have no right to say.” Here,

“Glory be to You” is a declaration that God is above being associated with Him, and an acknowledgment that Jesus, as a creature, cannot claim what he does not have rightfully, and that God is above having a partner.

5. **The saying of the people of understanding when contemplating creation:**When people of sound mind reflect on the creation of the heavens and the earth, they say: “Our Lord, You did not create this in vain.”**Glory be to You**“Save us from the punishment of the Fire.” “Glory be to You” here denies that God created anything in vain or without a purpose, emphasizing His wisdom that transcends appearances.

6. **Supplication of the people of Paradise:**The supplication of the people of Paradise is:**Glory be to You**O Allah, and their greeting therein will be, "Peace." And their final supplication will be, "Praise be to Allah, Lord of the worlds." This indicates that this phrase is mentioned by the people of Paradise, which emphasizes its high energy and status.

7. **When riding public transportation:**It is permissible for believers to say when riding:**Glory be to Him**He who has subjected this to us, and we could never have subdued it.” This statement exonerates God from the need for what humans need to move around. He is greater than to be confined to time and place, and does not need anything to move Him. It is also an acknowledgment that the subjugation of these things was not within the power of humans alone.

Practical Application of the Meaning of “Subhanak”: Faith Beyond the Ordinary

Understanding this profound meaning of “Glory be to You” is not merely theoretical knowledge, but has practical applications in the life of the believer:

- **Belief in God's absolute power:**It helps the believer believe that God is capable of transcending all the limited circumstances and laws He Himself imposes on His creation. If medical laws dictate that a disease cannot be cured, or that a woman of a certain age cannot have children, then saying "Glory be to

You" means, "O Lord, You are above these laws. You have decreed my recovery or offspring, and they will happen, even if they defy all expectations."

- **Breaking out of the constraints of time and place:**Understanding "Subhanaka" may help one feel conscious of being in a state of "Allah Zaman" (timelessness), where one transcends the physical limitations of time and space.

Conclusion:

The phrase "Subhanaka," when understood in its depth, is a declaration of the believer's awareness of God's absolute greatness, manifested in His being above all laws, transcending all circumstances, and not subject to the dictates of His creation. It is the word of the conscious who realize that human logic and natural laws, while important in understanding the order of the universe, are not the ultimate limit to God's power and will. It is a call to faith that transcends the ordinary and opens the heart to absolute trust in the power of the Creator, for whom nothing on earth or in heaven is impossible.

9 COMPARATIVE AND CIVILIZATIONAL DIMENSIONS

This chapter aims to place the concepts of prostration and glorification in a broader context, both by comparing them to similar acts of worship in other religions and by exploring their manifestations in Islamic civilization.

9.1 SUBMISSION AND TRANSCENDENCE IN THE ABRAHAMIC RELIGIONS (A COMPARATIVE VIEW)

Introduction: Abraham, peace be upon him, as a common root

The three Abrahamic religions—Judaism, Christianity, and Islam—share their common affiliation with the Prophet Abraham, peace be upon him. He is not merely a historical figure, but rather a "living human model" and an internal compass that

reminds humanity of its origins and purposes. The "religion of Abraham" presents a comprehensive way of life based on two fundamental pillars: complete submission to God (submission) and His transcendence from any partner or deficiency (monotheism). This chapter explores how these two pillars are manifested in the worship of the three religions, considering prostration as the highest expression of submission and glorification as the truest expression of transcendence.

1. The essence of the Abrahamic religion: submission and transcendence

Before reviewing the practices in each religion, it is necessary to understand the two basic principles as presented by the religion of Abraham:

- **Submission (submission):**It is the essence of the "spiritual circle" in the Abrahamic method, which does not mean passivity, but rather "slaughtering the ego" and its desires for the sake of higher values. It is a conscious surrender to God aimed at directing the human will to serve goodness and justice. This concept is the foundation of all acts of physical and emotional submission in worship.
- **Transcendence (monotheism):**It represents the "constituent circle" of the faith. It is not just a word, but rather a liberation of the mind and spirit from all false servitude. It is a declaration of human independence from his Lord, which requires that he be free from any imperfection, partner, or material concept. This purification is the foundation of all dhikr of praise and sanctification.

2. Manifestations of submission and sanctification in Judaism

In Jewish heritage, submission and sanctification appear clearly in prayers and worship:

- **Submission (Hishtahavut):**Full prostration on one's face is known in Hebrew as "heshtavot," representing the utmost degree of submission to God. Although no longer common in daily prayer, kneeling and bowing remain

essential parts of prayers, especially the "Amidah." This physical act echoes Abrahamic submission and acknowledges God's absolute sovereignty.

- **Shevach:**Sanctification is the heart of Jewish worship, and is manifested in the declaration "Shema Yisrael" (Hear, O Israel: The Lord our God is one Lord). The Psalms of David (Tehillim) are a complete book of praise, thanksgiving, and commendation, which flows through the "culture of questioning and reason" that represents the Abrahamic methodological circle. The psalmist sometimes begins with complaint and questioning, but always ends with assurance and praise of God.

3. Manifestations of submission and sanctification in Christianity

In Christianity, submission and abstinence take on deep spiritual dimensions linked to the person of Christ, peace be upon him, and his teachings:

- **Proskynesis:**Submission is manifested in Christian prayers through kneeling, and in the Eastern Orthodox churches through full prostration (metanoia). This submission is seen as an imitation of Christ, who embodied complete submission to God's will when he said in the Garden of Gethsemane, "Not my will, but yours be done." It is a practical application of the self-sacrifice called for by the religion of Abraham.
- **Doxology:**In Christianity, glorifying God is known as "doxology," phrases of praise and thanks repeated in prayers such as "Glory to the Father, and to the Son, and to the Holy Spirit." Sanctification also extends to the Abrahamic "moral circle," where the believer is called to sanctify God by attaining a "sound heart" free from sin and translating this purity into good deeds that glorify God.

4. Islam: The Completion of the Abrahamic Method of Prostration and Glorification

Islam comes to present prostration and glorification as a comprehensive approach that brings together all the circles of the religion of Abraham in a harmonious and unique way:

- **Prostration as an embodiment of complete submission:**Prostration in Islam is not just a ritual; it is the ultimate application of the "spiritual circle" (sacrifice and submission) and the "doctrinal circle" (pure monotheism). By placing the forehead on the ground, the Muslim declares his direct submission to God alone, freeing himself from all other forms of slavery.
- **Tasbeeh as a translation of absolute transcendence:**Praising God with the phrase "Subhan Allah" (Glory be to God) is a continuous declaration of God's transcendence, reflecting a commitment to pure monotheism. This glorification is not merely a repetition; it is an intellectual approach that aligns with the "methodological circle" that calls for contemplation and the search for evidence. The more a Muslim contemplates the universe, the more he glorifies and becomes certain of God.
- **Integration between prostration and glorification:**In Islamic prayer, integration reaches its peak when the Muslim says, "Glory be to my Lord, the Most High," in prostration. Here, the supreme act of physical submission (prostration) combines with the supreme remembrance of God in the heart and tongue (tasbih), together forming a complete act of worship. This integration aims to create a person who achieves the "moral circle" through self-purification and advances to the "practical circle," becoming a leader in his field, contributing to the building of a civilization based on security and justice.

Summary: Unity in principle and diversity in manifestation

The display of submission and purity in the Abrahamic religions clearly demonstrates their common root in the religion of Abraham. While the forms of rituals and practices vary, the fundamental principle remains the same: submission to one and only Creator, and absolving Him of all that is unbecoming of Him.

Through the acts of worship of prostration and glorification, Islam presents a comprehensive, practical model that embodies all aspects of the Abrahamic method. It calls on man, every man, to adopt the method of Abraham: to think rationally, to

work as a builder in his community, and to sacrifice his whims for the sake of lofty principles, thereby achieving pure servitude to God, which is the essence of true freedom.

9.2 THE IMPACT OF PROSTRATION AND GLORIFICATION IN ISLAMIC ARTS AND ARCHITECTURE

Introduction: When Submission Turns into Beauty

In Islamic civilization, the concepts of prostration and glorification were not merely rituals practiced in the corners of mosques. Rather, they were a spirit that ran through the veins of this civilization, transforming from heartfelt and spiritual meanings into a visual and tangible aesthetic and artistic language. The Muslim artist, whether architect, calligrapher, or poet, sought to translate his sense of submission to God (prostration) and his awareness of His absolute perfection (glorification) into timeless works of art. This chapter explores how these two central values were manifested in three of the most prominent Islamic arts: architecture, Arabic calligraphy, and Sufi literature. These arts became living testaments to a comprehensive servitude that transcended worship to creativity.

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1. Architecture: Embodying Submission and the Architecture of Praise

Mosque architecture is not merely the engineering of spaces, but rather the engineering of the soul, designed to guide the believer toward a state of submission and glorification. This is clearly evident in two essential elements: the mihrab and the dome.

- The Mihrab: The Compass of Prostration and the Symbol of Unity

The mihrab is not just a cavity in the wall to determine the direction of the qibla, but it is

A profound spiritual symbol that directs one towards prostration. [1]It is the visual point toward which sights and bodies are directed, and in that unified destination, the meaning of collective submission to God alone is realized. With the imam

standing within it, the mihrab becomes the heart of the mosque, from which the harmonious movement of prostration begins, as if to say to each worshipper: From here begins the path of closeness, and here differences fade away, as we all gather in one row, prostrating to one Lord. It is an architectural embodiment of the idea that submission to God is what unites us.

- The Dome: A Miniature Sky That Inspires Praise

If the mihrab directs us horizontally toward the Kaaba, the dome raises our eyes and hearts vertically toward the sky.

The dome symbolizes the sky and the greatness of the Creator, whose praise is glorified.[222]With its geometric and plant motifs that are repeated in an infinitely precise order, the dome emulates the order of the universe that praises its Lord.[3]When the believer stands beneath it, he feels small before the majesty of the universe. His heart is filled with awe and reverence, and his tongue begins to praise God, just as he praises God while contemplating the true sky. The dome, then, is not just a ceiling, but it is…

A space for reflection and a constant reminder of God's perfection and transcendence.

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2. Arabic calligraphy: glorification of the eye and ink of the soul

If architecture is the body of glorification, then Arabic calligraphy is its visual soul. The Muslim calligrapher has found in Arabic letters a means of translating verbal remembrance into

The act of visual glorification decorates mosques and Qurans.[4444].

- Writing "Subhan Allah" as an act of worship:

When a calligrapher writes phrases such as "Glory be to God," "God is Great," or "There is no god but God," he is not merely creating a work of art; he is performing an act of worship. The movement of his hand with the pen becomes an echo of the

movement of his tongue in remembrance, and the ink with which he draws the letters becomes an expression of his deep faith. The words are transformed from mere linguistic symbols into visual icons of divine beauty and majesty, and the eye glorifies God merely by looking at them before the tongue can utter them.

- Linear decoration: a prayer that fills the space

In Islamic art, no space is left unfilled with the beauty that reminds us of God. Quranic verses and invocations adorn mosques, from the mihrab to the dome, and adorn the pages of the Quran and even everyday objects. This constant presence of Arabic calligraphy makes glorification a constant presence that accompanies the believer in his prayer, reading, and life, transforming physical space into a spiritual environment that encourages constant remembrance and contemplation.

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3. Sufi Literature: Prostration as annihilation and glorification as the language of love

Within the realm of Sufi literature, prostration and glorification reach their deepest spiritual manifestations, transforming from rituals into existential experiences in which the servant's self dissolves into the love of the Creator.

- Jalal ad-Din Rumi: Prostration is a journey into nothingness.

For figures like Rumi, prostration was not simply placing the forehead on the ground, but rather a "voluntary death" and the annihilation of the ego in the presence of the Beloved. Prostration is the moment when the lover relinquishes everything but God, becoming "nothing," and in this annihilation, they find their true being. Rumi says that prostration is planting your soul in the soil of servitude so that the flower of union may grow within you. It is a journey of divine love that begins with physical submission and ends with spiritual union.

- Ibn Arabi: The whole universe swims in the altar of manifestation.

For Sufis like Ibn Arabi, glorification is not just a saying; it is the language of all existence. The entire universe, from the atom to the galaxy, is in a state of perpetual

glorification,5 and the conscious believer is the one who participates with his consciousness and will in this cosmic symphony. In Sufi literature, glorification is the realization that all beauty in existence is a manifestation of the beauty of God, and every order in the universe is an expression of His perfection. Thus, all of life becomes an endless journey of glorification and contemplation.

Abstract: Art born from the womb of slavery

Islamic art and architecture are not merely external decorations or aesthetic creations separate from faith. They are, at their core, a living and profound translation of the concepts of submission and sanctification. Through the mihrab that directs us to prostrate, the dome that inspires us to glorify God, the calligraphy that makes remembrance visible, and the poetry that transforms worship into passion, we see how faith can transform into civilization, and how pure servitude to God can be the ultimate source of all human beauty and creativity.

9.3 PHYSIOLOGY OF PROSTRATION AND ITS NEUROLOGICAL EFFECTS

Introduction: Prostration is the pinnacle of spiritual and physical connection.

Prostration in prayer represents the pinnacle of submission and need to God, and it is the moment when the servant reaches the highest degree of closeness to his Creator.[1]But the dimensions of this fundamental pillar go beyond the profound spiritual experience to touch our physical and mental makeup. In this unique position, body, mind, and spirit harmonize in a holistic experience. This chapter explores the physiological and neurological effects of the prostration position, based on its being an integral part of prayer, a journey of healing for body and mind.

1. Physical physiology in the prostration position

Although the ultimate goal of prayer is spiritual, its movements, especially prostration, have tangible physical benefits that serve as a light, regular physical exercise.

- **Stimulate blood circulation to the brain:**One of the most prominent physiological effects of prostration is its direct effect on blood circulation.[6]While changing positions during prayer stimulate blood flow throughout the body in general, the prostration position in particular is believed to increase blood flow to the brain. This enhanced flow may contribute to nourishing brain cells and improving their function.
- **Enhance joint and muscle flexibility:**Moving from a standing or sitting position to prostration, and then back down, is a movement that requires bending and stretching. This regular movement contributes to increased flexibility in the spine, joints, back muscles, and extremities.
- **Strengthening the supporting muscles:**Maintaining proper prostration posture requires the use of the core, back, and leg muscles. This muscular engagement, although subtle, contributes to gently strengthening these muscle groups over time, supporting posture and improving balance.

2. Neurological and psychological effects of prostration

Prostration is a sanctuary for the mind and an oasis of tranquility, where the psychological effects of prayer are manifested in their deepest forms.[12].

- **The peak of meditation and mindfulness:**Prayer is described as a form of meditation and mindfulness, through temporary disconnection from worldly concerns and focusing on its actions and words.[13]Prostration represents the pinnacle of this concentration. At the moment when the forehead is placed on the ground, the worshipper reaches the highest level of submission, which calls for deep mental concentration that helps calm racing thoughts and alleviate tension and anxiety.
- **Stimulating inner peace and tranquility:**Feeling close to God during prayer provides the worshipper with priceless inner peace and reassurance. Since prostration is the pinnacle of this closeness, it is considered the deepest source of this sense of reassurance. This direct spiritual connection in a state

of complete submission has a direct impact on the psychological state, recharging the soul and empowering it to face life's challenges.

- **Restoring psychological balance:**Through the deliberate concentration required by prostration and the profound spiritual feelings it evokes, this act helps restore the worshipper's psychological balance. It is a moment of mental "reset," in which one distances oneself from external pressures and returns to one's inner center.

Summary: Integration of body and mind in the highest forms of submission

Prostration is not merely a physical movement or an isolated spiritual posture. Rather, it is a comprehensive and integrated experience in which the body's functions are harmonized with the stability of the mind and the purity of the soul. From a physiological perspective, it is a gentle exercise that enhances the body's flexibility and stimulates blood circulation to the brain. From a neurological and psychological perspective, it is the pinnacle of meditation, calming the mind and granting the soul profound serenity. In this unique position, the comprehensive benefits of prayer are embodied, proving that in the highest forms of submission to God lies healing of the body and peace of mind.

9.4 THE PSYCHOLOGY OF TASBEEH AS A TOOL FOR MENTAL HEALTH: FROM ANXIETY TO TRANQUILITY

Objective of the chapter: This chapter aims to analyze the spiritual practice of tasbih as an effective psychological mechanism for achieving inner balance and confronting contemporary psychological challenges such as existential anxiety, depression, and distraction. We will explore the theoretical foundations in psychology that explain the effectiveness of tasbih and apply them to a practical model from the Holy Quran.

Introduction: In an age of unprecedented speed and pressure, there is a need for simple tools available to everyone to manage their mental health. Tasbih—remembrance of God—is a tool rooted in the spiritual heritage of Islam, offering practical answers to contemporary psychological questions. This chapter views tasbih not simply as an act of worship, but rather as a daily "psycho-spiritual exercise" that reprograms the mind and heart toward peace and resilience.

Axis One: Tasbeeh as a form of “Logotherapy”

Austrian psychiatrist Viktor Frankl, the founder of logotherapy, developed his theory based on his experience in Nazi concentration camps, where he observed that those who find meaning in their lives even in the most difficult circumstances are the most resilient.

Theoretical connection:

- The search for meaning: Frankl considers the search for meaning to be the fundamental human drive. Praise, the believer's recognition that God is the ultimate goal, immediately satisfies this need. When a Muslim says "Subhan Allah," he places his experiences within a broader cosmic framework, which mitigates the severity of everyday problems.
- Connection to a Higher Power: Praise creates a sense of belonging to a sovereign and wise power. This connection reduces feelings of futility and existential loneliness, which are among the root causes of anxiety and depression. In a state of praise, the believer no longer feels like he or she is facing life's challenges alone.

- Practical Application: Daily tasbih sessions can be considered “moral doses” that remind the individual of his true identity (servant of God) and the purpose of his existence (worshiping Him and cultivating the Earth), thus giving him psychological immunity against despair.

The second axis: Regular remembrance and its effect on reducing distraction and enhancing mindfulness.

Mindfulness is a state of awareness and focus on the present moment without judgment, and is one of the most effective methods in modern psychotherapy for combating anxiety and depression.

- Theoretical connection:
- Breaking negative thinking cycles (Rumination): Repetitive negative thinking is an exhausting mental process where the mind is caught in a vicious cycle of negative thoughts. Regular dhikr (such as repeating "Subhan Allah wa bihamdihi") acts as a "cognitive breaker." It engages the inner vocal tract and focus with a positive word, interrupting the chain of negative thoughts and calming the nervous system.
- Tasbeeh and the nervous system: The rhythmic repetition of dhikr regulates breathing, which activates the parasympathetic nervous system responsible for relaxation, as opposed to the sympathetic system responsible for tension.
- Islamic Mindfulness: When a believer remembers his Lord, he brings his heart and mind into the present moment. It is a "heartfelt mindfulness" that goes beyond self-monitoring to a sense of God's presence. This makes tasbih the highest form of mindfulness, as it links self-monitoring with divine observation.

Axis Three: A Psychological Case Study: The Story of Jonah, Peace Be Upon Him - From the Depths of Despair to the Peak of Hope

The story of the Prophet Jonah in the belly of the whale is a model intended by God Almighty to be practical evidence of the power of remembrance in transforming the psychological path from darkness to light.

- Psychological analysis of the story:

1. Crisis Stage: Jonah finds himself in three layers of darkness: the darkness of the night, the darkness of the sea, and the darkness of the belly of the whale. These layers of darkness are a powerful metaphor for human depression and despair, where the individual feels isolated, trapped, and hopeless.
2. Turning Point: Only one word worked in this situation: "There is no god but You; exalted are You. Indeed, I was among the wrongdoers." (Al-Anbiya: 87) The glorification here ("Glory be to You") was an acknowledgment of God's transcendence of all injustice and shortcomings, which instills confidence in divine justice even in the face of dire circumstances.
3. Psychological outcome: Rescue was not merely a physical exit from the belly of the whale, but rather a radical psychological transformation: {So We responded to him and saved him from the distress} (Al-Anbiya: 88). The word "distress" accurately expresses psychological distress and anguish. The response was first the removal of psychological distress, followed by physical rescue.

- Modern significance: The story teaches us that the way out is not to run away from the problem (as Jonah first did by leaving his people), but rather to return to God and acknowledge His power and wisdom at the heart of the crisis itself. Praise is the means of this return.

Conclusion and practical recommendations

From a psychological perspective, tasbih is an integrated tool: it is a meaning therapy, a mindfulness exercise, and an anxiety reliever. To maximize its psychological benefits, we suggest:

1. Regular Tasbeeh sessions: Set a fixed time daily (5-10 minutes) to recite the dhikr quietly and with focus.
2. Connection to situations: Using tasbih as an immediate response when feeling stressed, angry, or sad (such as saying “Subhan Allah” when shocked).
3. Reflecting on the meanings of glorification: Do not make remembrance a mechanical movement of the tongue, but rather an opportunity to reflect on the attributes of God with which He is glorified (such as glorifying His power when seeing a natural scene, or His wisdom when something unexpected happens).

Thus, glorification transforms from mere verbal worship into a mobile psychological pharmacy that the believer carries in his heart wherever he goes, to confront life's challenges and even transform them into a source of strength and reassurance.

This is a necessary and excellent complement to the theoretical chapters. Here is a detailed development of the two proposed chapters under this section, with the addition of a profound applied dimension.

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10 PRACTICAL WORKSHOPS AND CURRICULUM

Chapter Introduction: It is time to move from the circle of contemplation and understanding to the space of application and living. This chapter is an open workshop, inviting you to clean your hands and apply what your mind believes and your heart is reassured by. The goal is not to add new information, but rather to transform you into a living "practical experience" of prostration and glorification.

10.1 CHAPTER ONE: WORKSHOP: "HOW TO REVIVE YOUR PROSTRATION? FROM RITUAL TO EXPERIENCE"

The goal: to transform prostration from being a mere mechanical part of prayer to a central “spiritual charging station,” one that brings you serenity and humility and redefines your relationship with your Lord.

Axis One: Steps before prostration - Psychological and spiritual preparation (gradual transition)

We cannot suddenly leap from the worries of this world to the worship of the humble. We need a bridge.

1. Tasbih as a Prelude (Bridge of Awareness): As you move into prostration, and while bowing, repeat internally: “Glory be to my Almighty Lord.” Don’t just say words, but conjure up the meaning of God’s absolute greatness versus the smallness of all your concerns. This prepares you for the next step: prostration.

2. The "Descent" Moment: As you descend into prostration, imagine that you are letting go of all your burdens on your head. Make the bowing and prostration a symbolic gesture of letting go of the weight and preparing to receive lightness.

3. Leveling the Ground: Be careful to level the position of your prostration. This simple gesture is a practical affirmation that you will place your most precious possession (your forehead, the symbol of your pride and your mind) on the ground in voluntary submission to God.

Axis Two: During Prostration - The Art of Absence from the World and Presence with God

This is the culmination of the workshop. Prostration is the closest you will get to your Lord, so make it an intimate moment.

1. Contemplate the meanings of “Glory be to my Lord, the Most High”:

- “Glory be to my Lord”: In your prostration, declare Him free from all imperfection. Your concern is imperfect, but His power is perfect. Your

wisdom is imperfect, but His wisdom is absolute. Give your heart free rein to cling to God’s perfection.

- "The Most High": Feel the absolute transcendence of God. Everything you fear or care about is "below" God. In prostration, your soul is elevated by sensing its closeness to "The Most High."

2. The Art of Supplication in Prostration: Don't make your supplication a list of demands. Make it a dialogue.

- Dua of Praise: Begin by praising and supplicating to God. (Example: "My God, You are the Most High, and I am in Your prostration. This is my pride.")
- Dua for Need: Ask for what you need with the confidence of someone seeking refuge in the presence of the Almighty. (Ask for facilitation, tranquility, and strength.)
- Supplication of Submission: Conclude by entrusting your affair to God. (“O God, just as I prostrate my body to You, so I submit all my affair to You.”)

Practical Exercise (1): In the next salah, focus on just one prostration. Perform these steps precisely. Do not worry about the rest of the prayer this time, but make this prostration your “living prostration.” Repeat this exercise until it becomes a pattern.

Axis Three: After Prostration - Carrying the Effect to the World

True humility is that which leaves a mark after prayer.

1. The moment of rising: Rise slowly from prostration, as if carrying with you a gift of serenity. Say, "Lord, forgive me and have mercy on me."

Ask for forgiveness for your neglect of His rights, and mercy for bearing the burdens of your worldly life.

2. Carry humility: Remember, as you go about your day, that you have placed your forehead on the ground. This will always remind you of your origin and your true self, eradicating the roots of arrogance and conceit.
3. Serenity Diary: Take two minutes after prayer to write down in a small notebook: What feelings overwhelmed you during prostration? What worries were alleviated? This follow-up reinforces the effect and makes it tangible.

10.2 CHAPTER TWO: THE PRACTICAL TASBEEH PROJECT: BECOMING A SWIMMER IN YOUR DAILY LIFE

Objective: To transform tasbih from a verbal remembrance into an “operating system” that governs your interactions with work, family, society, and the environment.

Axis One: Praise in the Work Environment - Mastery as a Form of Worship

The principle of “practical glorification” here is: “Glorification is the sanctification of God from imperfection, and its greatest manifestation in action is perfection, because imperfection is the opposite of perfection.”

* How to apply it:

- Doctor/Nurse: His practical praise is accuracy in diagnosis, compassion for patients, and integrity. All of this purifies God from the attributes of negligence and injustice.
- The engineer/worker: His practical glorification is the perfection of construction, adherence to safety standards, and integrity in materials. This purifies the Creator from the attributes of randomness and corruption.
- Teacher: His practical glorification is making an effort to clarify information, be fair to students, and instill values. This purifies God from the attributes of ignorance and injustice.
- Exercise: On your next task at work, say to yourself, "In the name of God, I will do this work to the best of my ability, because this is a form of praising God." Notice the difference in the quality and feel of your work.

Axis Two: Family Praise - Reform and Tolerance

The principle of “practical praise” here is: “Praising God, who is peace, is to be a cause of peace in your family.”

- How to apply it:
    1. When angry: Instead of shouting, stop and remember God (Subhan Allah). This pause is a “practical glorification” that prevents you from causing corruption on earth (family relationships).
    2. Forgiveness: When you forgive your wife or children for a mistake, you translate the phrase “Glory be to You” into absolving God of the

attribute of malice and distress, and you adopt the attribute of forgiving and merciful.

3. Reconciliation: Seeking to resolve problems between relatives is a practical application of God Almighty's saying: "The most honorable of you in the sight of God is the most righteous of you." Here, righteousness means preserving relationships.

Axis Three: Environmental Praise - Respecting Creation Out of Respect for the Creator

The principle of "practical glorification" here is: "The glorification of the universe around you is silent, so your glorification must be spoken with the tongue of action before the tongue of words."

- How to apply it:
    1. Practical initiatives: Participate in planting a tree, cleaning a neighborhood, and rationalizing water and electricity consumption. Each of these actions is a message of appreciation for creation, and appreciating creation is a form of praising the Creator.
    2. Conscious consumption: When you choose an environmentally friendly product or reduce waste, you are praising God in a practical way that absolves Him of extravagance and corruption on the earth that He created.
- Exercise (Mini Project): Choose one of the following for one week:
    1. Reduce single-use plastic.
    2. Grow a small plant in your home.
    3. Take 5 minutes to pick up trash from a public park.

Chapter Conclusion: Lively prostration and practical glorification are the two wings of the journey of faith. The former elevates you to God, while the latter brings your mercy and morals down to earth. Begin today with one conscious prostration and one perfected action, and you will find that your entire life has become glorification.

10.3 MIHRAB PRAYER: YOUR PRACTICAL GUIDE TO DEEP SPIRITUAL CONNECTION

In the understanding you have expressed, the "Mihrab Prayer" represents the essence of worship and the core of spiritual connection with God. It is the source from which all other prayers derive their energy and meaning. It is not merely a series of rak'ahs performed in the interior of a mosque; rather, it represents an existential state of complete detachment, pure concentration, and devotion to God alone. This guide aims to translate this profound understanding into practical steps you can take to truly experience the Mihrab.

First: What is the mihrab? A meaning that transcends walls.

Before delving into the how, we need to agree on the meaning. The mihrab, linguistically, is a place of fighting and war (from "war"), but in the spiritual context, this place becomes the arena of the greatest jihad: the jihad of the soul against the concerns of this world. It is a cavity in the wall of the mosque, but primarily a cavity in your heart, a sacred space where you are cut off from everything but God. The

mihrab is a state of voluntary "cutting off" from external and internal noise, to connect with the Absolute.

Second: Why the Mihrab Prayer? Its Foundational Importance

- Primary Source: It is the mother prayer that gives life and spirit to your other prayers. Without it, prayer can become an empty habit.
- The School of Khushu: Provides the ideal environment for achieving complete heart presence (khushu) and deep contemplation (tadabbur) on the written (Qur’an) and visible (the universe and the soul) verses of God.
- Direct Communication Channel: This is your moment of intimate solitude with God, where you are freed from all barriers and supplicate to Him sincerely as a servant who possesses neither benefit nor harm for himself.

Third: The practical step-by-step guide: from ritual to experience

Stage 1: Preparation (preparing for the meeting)

1. Ablution: Do not just wash your limbs, but with each wash, feel an inner purification from worldly worries and thoughts.
2. Choosing a "sanctuary": Identify a quiet, secluded place (a room, a designated corner). More important than the physical location is creating a "mental sanctuary" by closing the door to worries.
3. Clearing the mind: Sit for a few minutes before the Takbir. Breathe deeply and try to release every distracting thought. Remind yourself that you are about to stand before the King of Kings.

The second stage: entering the state of the sanctuary (the moment of crossing)

- Intention: Have a sincere intention in your heart that this prayer is a special moment of devotion to God.
- Conscious Takbir (declaration of cessation): When you say "God is Great," don't let it be mere words, but rather let it be a conviction that shakes your being. Feel that God is greater than every worry that haunts you, greater than every project you engage in, and greater than the entire universe. This takbir is your passport to entering the sanctuary.

The third stage: standing before the Almighty

- Recitation with contemplation: Recite the Fatiha and, as you prefer, choose verses that evoke in you "conscious fear" (such as verses about punishment and shortcomings) and "hope accompanied by action" (such as verses about mercy and forgiveness). Don't rush; let your heart interact with each verse.
- Dialogue with the Text: Ask yourself: What is this verse telling me now? What is it asking me to change in my life?

The fourth stage: bowing (the stage of purification and cleansing)

- Total submission: Bow down with your body and heart together. Feel yourself a small slave before the majesty of the Creator.
- Zakat al-Nafs: Just as you pay zakat on your wealth to purify it, use bowing to pay zakat al-Nafs. Confess your shortcomings and ask God to purify your heart of arrogance, hatred, and heedlessness. It is a moment of true forgiveness that will make you feel lighthearted.

The fifth stage: prostration (the peak of closeness and detachment)

- Absolute Submission: Placing your forehead on the ground is the ultimate act of submission. Feel the true closeness, as if you were whispering into God's ear.
- Death of the Ego: In prostration, the believer strips himself of his “ego.” Submit everything to God. Give up your control and humbly call upon Him: “O God, to You I prostrate, in You I believe, and to You I submit.”
- Selfless Supplication: Ask God to improve your situation and the situation of Muslims, and to bring you closer to Him, not to fulfill your immediate desires. Make your supplication for God and by God.

Stage Six: Conclusion (Return in Faith)

- Submission: Submission is not the end of the prayer, but rather it is an exit from the world of the prayer niche to the world of people, carrying with you His peace and tranquility.
- Closing prayer: Conclude with what you begin with, thanking God for these moments of closeness.

Fourth: The spirit of prayer: continuous contemplation

Contemplation is the unifying thread that connects all these stages. It has several types:

- Contemplating the verses: pondering the meanings of the Qur’an.
- Contemplating the universe: contemplating God’s creation during prayer (even if not by looking, but by remembering).
- Self-reflection: reviewing the heart and its state during supplication.

Fifth: Tips for the journey to the inner sanctuary

- Don't demand perfection the first time: achieving this state requires practice and patience. Start with the intention of humility, and God will help you with the rest.
- Be honest with yourself: The true sanctuary is your honesty in seeking God. Don't show off.
- Pray to God: Pray often: “O God, grant me the pleasure of communing with You and the sweetness of remembering You.”
- Try it now: Don't delay. Dedicate even two rak'ahs tonight to practicing these steps to the best of your ability.

Conclusion: Open the sanctuary of your heart

The Mihrab Prayer is a journey from "self" to "God." It is a periodic refocusing process that reminds you of who you are and who you serve. It is not an addition to your life, but rather a purification of everything that distracts you from your true purpose. Begin the journey, open the mihrab of your heart, and you will find the serenity you seek and the strength you long for.

11 “THEY FELL DOWN IN PROSTRATION AND WEEPING” AND “IN MECCA”: FROM THE NOURISHMENT OF FAITH TO THE GATEWAY TO GUIDANCE

introduction

The word "weep" evokes in Qur'anic contexts such as the story of Joseph's brothers (**And they came to their father at evening, weeping.**Yusuf: 16) And the word “weeping” associated with prostration (**They fell down in prostration and weeping.**Maryam: 58) Deep questions about its Quranic meaning. Is “crying” here limited to the usual shedding of tears, or does it have deeper connotations? And

what is the meaning of "Bakkah" in the Almighty's saying:**"The first House (of worship) established for mankind was that at Bakkah - blessed."**(Al Imran: 96)? Is it merely a name for Mecca, or does it carry a greater spiritual function? Through a "Qur'anic linguistics" approach, this chapter presents a new vision that links "weeping" to the act of continuous provision and nourishment, and "Bakkah" to its status as a gateway to divine guidance, thus complementing the dimensions of glorification and prostration as a comprehensive way of life.

Diving into the structure of "Baka" (BKY)

To understand the Quranic meaning of "crying," we turn to an analysis of the linguistic root "b-k-y" according to the "Qur'anic Linguistics" approach, which focuses on the connotations of single and paired letters to reveal deeper meanings.

Single letters (b + k + y)

- **Ba**: Denotes a gateway, beginning, or means. It is the starting point or entrance to an action or state.
- **Kaf**: Refers to sufficiency, capacity, or completeness. It carries the meaning of encompassing or providing enough.
- **Ya**: It symbolizes certainty, continuity, or connection. It indicates the permanence of an action and its connection to a purpose.

The combination of these letters in "baka" suggests a meaning that goes beyond tears, to include the beginning of providing what is sufficient (supply) on an ongoing basis to reach a goal or certainty.

Dual (BK + K)

- **With you**: Refers to beginning to supply or introduce something (such as a story, argument, or belief).
- **in order to**It indicates certainty or continuous sufficiency, i.e. the completion of the action until it reaches its goal.

Quranic "Weeping": A Continuous Supply Towards a Goal

With the integration of the connotations of letters and pairs, "crying" in the Quran becomes a conscious act of continually presenting and nurturing something (such as a story, argument, justification, or faith) until it is fully realized or certain. It is not necessarily sadness or tears, but rather an insistence on nurturing a situation or idea to reach a specific outcome, whether negative (such as the deception in the story of Joseph's brothers) or positive (such as deepening faith through prostration).

Quranic applications for "crying"

To understand this meaning more deeply, we review Quranic contexts that highlight the significance of “crying” as a continuous supply:

1. **And they came to their father at evening, weeping.**(Joseph: 16):
    - In the story of Joseph's brothers, "weeping" shows the brothers' insistence on feeding their fabricated story with justifications and evidence (such as the shirt stained with false blood) to convince their father that Joseph was eaten by a wolf. "Weeping" here is not just tears, but a continuous supply of their deceptive narrative to achieve a convincing end.
    - This context highlights crying as a conscious act aimed at providing sufficient evidence or justification to establish a certain position, even if it is based on deception.
2. **They fell down in prostration and weeping.**(Maryam: 58):
    - In this verse, weeping is paired with prostration in describing the prophets and believers who listened to God's verses. "Weeping" here means they continued to nourish and deepen their faith through contemplation and righteous deeds, having submitted to the truth through their prostration. It is a constant supply of certainty and humility to the soul.

- Integration with prostration makes "crying" here an expression of conscious commitment to offering sufficient contemplation and obedience to enhance the connection with God.

3. **They fall upon their chins weeping, and it increases their humility.**(Al-Isra: 109):
   - Here, the Quran describes believers who savor the sweetness of knowledge and learning upon hearing the Quran, prostrating their chins and continuing to nourish this taste ("weeping") with contemplation and reflection, which increases their humility. "Weeping" here represents an insistence on nourishing oneself with knowledge and faith to reach deeper certainty.
4. **"So neither the heaven nor the earth wept for them."**(Smoke: 29):
   - In this context, the weeping of heaven and earth over Pharaoh's people is denied, meaning that no one continued to provide them with support, arguments, or reasons for their salvation. "Weeping" here expresses the absence of the provision or nourishment that could have led to their guidance or salvation.

Decoding "Bakkah" (BKH): The Gateway to Guidance

Based on the same approach, we explore the meaning of "Bakkah" in the Almighty's saying:**"Indeed, the first House [of worship] established for mankind was that at Bakkah - blessed and a guidance for the worlds."**(Al Imran: 96). Is "Bakkah" simply a name for Mecca, or does it carry a deeper functional significance?

Root analysis (B K H)

- **single letters**:
  - **Ba**:gate, beginning, or means.
  - **Kaf**Sufficiency or container.
  - **distraction**Guidance, contact with the unseen, or spiritual purpose.

- **The dual**:
  - **With you**To begin supplying or offering something.
  - **that**Sufficiency related to guidance or the unseen.

Integrated meaning

"Bakkah" may mean "the gateway of supply for guidance," that is, the place or state from which the process of providing and nourishing what is sufficient for a person to reach divine guidance begins. The letter "ba" in**In Mecca**It refers to causality or means, meaning that the first home established for people was through this spiritual function: to be a center for supplying the soul with sufficient certainty and connection to God.

"Bakkah" as a spiritual function

"Bakkah" is not just a place name; it expresses the spiritual role of the Ancient House. It is the gateway from which a person begins his or her journey of faith, nourished with guidance through acts of worship (such as prayer, circumambulation, and remembrance) that connect him or her to God. This meaning aligns with the description of the House as**Blessed and a guidance for the worlds**Its blessing lies in its being a continuous source of spiritual supply that leads man to guidance.

Integration with glorification and prostration

“They fell down in prostration and weeping” and “Bakkah” complement glorification and prostration as pillars of comprehensive servitude:

- **Tasbeeh**It represents the heart’s purification and conscious awareness of God’s perfection, as in:**"Whatever is in the heavens and the earth exalts God."**(Al-Hadid: 1). It is the spiritual foundation that prepares the heart for submission.
- **Prostration**It embodies practical submission, as the believer places his forehead on the ground, declaring his surrender to God, as in:**They fell down in prostration and weeping.**(Maryam: 58).

- **crying**It is the continuous supply that nourishes and deepens faith, whether through contemplation, good deeds, or commitment to the truth.
- **do**It is the spiritual gateway that brings together these dimensions, where the believer begins his journey with glorification (praising God), reinforces it with prostration (practical submission), and continues to nourish it with weeping (continuous provision) until he reaches guidance.

Practical example The pilgrim visiting the Kaaba in Bakkah begins with glorification ("Subhan Allah") during the circumambulation, prostrates in prayer at the Grand Mosque, and continues to nourish his faith ("Baka") with supplication and contemplation, thus achieving a spiritual connection with God through the gateway of guidance.

Conclusion

"Qur'anic Linguistics" reveals profound dimensions of "crying" and "Bakkah" that go beyond superficial meanings. "Crying," as in**They fell down in prostration and weeping.**(Maryam: 58) It is not just tears, but a continuous supply of nourishment for faith through contemplation and righteous deeds, complementing prostration as an expression of submission. As for "Bakkah," it is not merely the name of Mecca, but rather a symbol of the function of the Ancient House as a spiritual gateway that supplies the soul with sufficient guidance and connection with God. This vision is integrated with glorification and prostration to form a comprehensive way of life, where the believer begins by glorifying God (tasbeeh), submits to Him physically and practically (prostration), and continues to nourish his faith (weeping) through the gateway of guidance (Bakkah), thus achieving comprehensive servitude that connects the heart, body, and soul.

12 SOLOMON AND SHEBA IN THE MIRROR OF THE AGE: BETWEEN THE PROSTRATION OF KNOWLEDGE AND THE PROSTRATION OF WEALTH

introduction

Is the story of the Prophet Solomon and the Queen of Sheba, as told in the Holy Quran, merely a historical account of a confrontation between a believing king and a

sun-worshipping queen? Or does it carry profound implications for our contemporary reality, reflecting an enduring struggle between two approaches to life and governance: one based on knowledge, faith, and prostration to God, and one based on material wealth and apparent power? Through a "Qur'anic linguistics" approach, which deconstructs the meanings of names (Solomon, Sheba), symbols of power (armies, the throne), and platforms of revelation (the stalwart edifice), this chapter offers a contemporary reading of the story. We see the manifestations of the kingdoms of Solomon and Sheba in the states, nations, and ideas of our time, with a focus on the integration of glorification and prostration as the pillars of comprehensive servitude.

1. “Solomon”: The kingdom of knowledge, peace, and prostration to God

Meaning of the name (S L M N)

The name "Solomon" is not just a proper name, but rather carries profound connotations according to the methodology of "Qur'anic Linguistics":

- **SL**: Refers to "peace," meaning peace and harmony with the divine order.
- **did not**It indicates assembly and connection, i.e. building an integrated system that links the different elements.
- **N**It symbolizes formation and creation, i.e. establishing an integrated curriculum.

The combination of these letters makes "Solomon" a symbol of a system or state based on peace, knowledge, and monotheism. Solomon's kingdom represents a way of life based on prostration to God, i.e., submission to His cosmic and moral laws, while harnessing knowledge and science to achieve justice and mercy.

Solomon's soldiers

Solomon's soldiers, as mentioned in the Almighty's saying:**And there were gathered before Solomon his soldiers of jinn, men, and birds, and they were arrayed in**

ranks.(An-Naml: 17) They are not necessarily supernatural beings, but rather symbols of active and specialized forces in various fields. These soldiers include:

- **Soldiers of science**: Physicians, researchers, and scientists who harness knowledge to serve humanity.
- **Technology Soldiers**Engineers and innovators who develop tools for well-being.
- **Soldiers of education, economy and defense**Everyone who contributes to building an integrated society.

These forces work in harmony under the banner of prostration to God, that is, commitment to the divine order that combines knowledge and good deeds.

Solomon's Kingdom

In the supplication of Solomon:**And grant me a kingdom such as will not belong to anyone after me.**(p. 35) It does not seek selfish monopoly, but rather a unique approach to governance based on:

- **Science**Harnessing knowledge to understand God's cosmic laws.
- **Justice**:Achieving balance in society.
- **Peace**Building a system that promotes peace and cooperation.

This king does not rely on pure material power or military expansion, but rather on harnessing knowledge and faith to serve the people, making it a distinct approach that requires a special understanding and not just material power.

2. “Sheba”: The kingdom of wealth, power, and prostration to the sun

Meaning of the name (S B A)

The name "Saba" carries symbolic connotations according to the analysis of "Qur'anic Linguistics":

- **S B**: Refers to "stealth walking" or movement towards fragmentation and cessation, as opposed to "ps" (spreading and continuing).
- **A**: It indicates isolation or focus on one source.

"Saba" symbolizes a system or state that relies on an apparent and limited source of power, such as natural wealth, which makes it vulnerable to collapse or disintegration due to its lack of solid cognitive and spiritual foundations.

Saba's prostration to the sun

God Almighty says:**“I found her and her people prostrating to the sun instead of God.”**(An-Naml: 24) It does not necessarily mean literal worship of the sun, but rather it is a symbol of total dependence on a single material source of power, such as:

- Natural resources (oil, gas).
- Political or military power.
- Financial influence.

This "prostration to the sun" reflects a way of life that focuses on material phenomena without regard to divine laws or profound knowledge.

throne of Sheba

God Almighty says:**And she has a great throne.**(An-Naml: 23) It refers to the hidden and known source of Saba’s power. Analysis of “Arsh” (A R Sh):

- **A**: apparent knowledge or science.
- **R Sh**: Something hidden or stable.

The throne represents the foundation of power upon which Saba relies, such as military technology, control of energy resources, or economic influence, but it is based on the exploitation of material wealth without a solid intellectual or spiritual foundation.

3. Confrontation and Exposure: “The Rebellious Erection of Glass”

The Sulaymaniyah Call

Solomon, a symbol of the order based on science and faith, calls on Sheba, a symbol of the material order, to prostrate to God, that is, to submit to His cosmic and moral laws rather than relying on a single, apparent source of power.

Bring the throne

In the Almighty’s saying:**He said, "We will see whether you have told the truth or are among the liars."**(An-Naml: 27) By bringing the throne of Sheba before the queen's arrival, Solomon demonstrates the power of his kingdom by exposing the limitations of Sheba's power. Bringing the throne is not a display of strength, but rather a revelation of the fact that physical power without knowledge and faith is insufficient.

The edifice of glass

In the Almighty’s saying:**It was said to her, "Enter the palace." But when she saw it, she thought it was a deep ocean and uncovered her legs. He said, "Indeed, it is a palace of smooth crystal."**(An-Naml: 44), “The solid structure of glass” carries profound connotations:

- **S R H**:Indicates a platform ready to reveal the truth.
- **Mard**:(M R D) refers to something that is clear, abstract, and not subject to change or falsification.
- **bottles**(Q.R.R.) stands for established scientific facts and solid reports.

The edifice is not a glass palace, but rather a clear platform of knowledge and science that reveals truths. When the Queen of Sheba entered the edifice, she thought it was a "pool of water" (something superficial), but she realized it was built on solid science and facts, exposing the limitations of her wealth-based approach.

Islam with Solomon

The queen says:**“My Lord, indeed I have wronged myself, and I submit with Solomon to Allah, Lord of the worlds.”**(An-Naml: 44) reflects her awareness of the limitations of relying on material power (self-oppression), and her transition to “Islam,” that is, submission to God’s method based on knowledge, justice, and prostration to God, as represented by Solomon.

4. Contemporary Projection: Germany as a Model

The story of Solomon and Sheba finds its manifestations in the modern era. Countries that rely on natural resources or military power (Sheba) face challenges from countries that build their strength on science and innovation (Solomon). Examples include:

- **United Germany**After the fall of the Berlin Wall, Germany shifted from relying on materialistic ideologies or political struggles to building a sustainable power based on science, technology, and innovation. This transformation resembles "Islam with Solomon," meaning submission to an approach that combines science and justice.
- **The rebellious edifice**Today, it is represented by scientific research platforms, educational institutions, and technological innovations that reveal the limitations of relying on material wealth alone.

Integration with glorification and prostration

The story of Solomon and Sheba is complemented by glorification and prostration as the two pillars of servitude:

- **Tasbeeh**It represents the glorification of God in Solomon’s heart, as he realizes His perfection and praises Him, as in his supplication:**"I thank you for the blessings you have bestowed upon me."**(An-Naml: 19).
- **Prostration**It is manifested in Solomon's submission to God, whether in his prayer or in his just rule based on God's laws. Sheba's final prostration to God reflects her transition from "prostration of wealth" to "prostration of knowledge and faith."

- **crying**As in the previous chapter, it represents the continuous supply of deepening faith, which is what Sheba did after realizing the truth.
- **do**The gateway to guidance that Solomon's kingdom could represent as a spiritual and scientific platform calling for prostration to God.

Practical example The believer who combines glorification of God (praising Him by contemplating His creation), prostration (submission in prayer and good deeds), and nourishing his faith with knowledge (crying) lives the way of Solomon, transcending the way of Sheba based on materialism.

Conclusion

The story of Solomon and Sheba is not merely a historical tale, but a living example of the struggle between two approaches: Solomon's approach, based on knowledge, faith, and prostration to God, and Sheba's approach, based on material wealth and apparent power. The "steep edifice of glass" symbolizes the platform of scientific truth, revealing the limitations of reliance on matter and calling for "Islam," meaning submission to God's approach, based on knowledge and justice. This chapter connects this vision with the dimensions of glorification (praising God), prostration (practical submission), and weeping (faithful support), with contemporary references such as the German experience, to emphasize that prostration to God through knowledge and science is the path to building a sustainable civilization, thereby realizing the comprehensive approach of servitude that connects heart, mind, and action.

13 "DO NOT PROSTRATE TO THE SUN": A CALL TO LIBERATE ONESELF FROM DEPENDENCY, NOT JUST ABANDONING BOWING DOWN.

introduction

When the term "prostration" appears in the Holy Quran, it is often understood as a physical act of worship, such as placing the forehead on the ground in prayer. But does this meaning encompass the full connotations of prostration in the Quranic language? Verses such as the angels' prostration to Adam (**Al-Baqarah: 34**), and the prostration of beings willingly or unwillingly (**Thunder: 15**), and the prohibition of

prostrating to the sun and the moon (**Chapter: 37**), calls for rethinking prostration as a deeper state than a mere physical ritual. Through a "Qur'anic linguistics" approach, this chapter explores prostration as submission and subordination to a law or order, focusing on the prohibition against prostrating to the sun as a call to liberate oneself from subordination to matter and submit to God's cosmic laws, thus complementing the dimensions of glorification and prostration as a comprehensive way of life.

1. Deconstructing "Prostration" (SJD): Pushing and directing the result of submission

traditional linguistic meaning

In Arabic, prostration is defined as submission and bowing, especially in the context of worship, such as placing the forehead on the ground as an expression of humility to God. However, this meaning may not encompass the full implications of prostration in the Quran, as it appears in cosmic and intellectual contexts that go beyond physical movement.

Letter analysis (s + c + d)

According to the approach of "Quranic Linguistics":

- **Seen**It indicates a hidden path or route, i.e. regular movement that follows a certain system.
- **Gym**: Refers to combination, concealment, or result, i.e., the state of combining or producing elements.
- **Dal**: It symbolizes impulse, direction, or obligation, i.e., movement directed toward a goal.

The combination of these letters in "sajda" suggests a meaning that goes beyond physical bowing, to include "a directed impulse resulting from a hidden or collective path," i.e., a state of submission that leads to a change in the path of the individual or society.

Bladder analysis (SG+D)

- **the sun**:As in “saja” or “saj”, it indicates a stable or latent state before change, such as a still night or a stable thing.
- **of the**: Refers to pushing and steering towards a new path.

So, “prostration” is pushing this latent state (Saj) towards a new path directed by a law or system (D), i.e. submitting to a system that changes the direction of the prostrator and directs him according to the will of the one being prostrated to.

Integrated meaning

Prostration in the Qur'an is not merely a physical bow, but rather a state of submission and subordination to a law or system, which alters the prostrator's path and propels him or her in a direction determined by the person being prostrated to. It represents a loss of autonomy in favor of submission to an external force or law, whether divine (such as God's laws) or material (such as wealth or power).

2. Applications of the concept of cosmic and intellectual prostration

Prostration of beings to God

In the Almighty’s saying:**“And to Allah prostrates whoever is in the heavens and the earth, willingly or by compulsion, and so do their shadows in the mornings and the evenings.”**(Al-Ra'd: 15) Prostration expresses complete submission to God's cosmic laws. Beings—from stars and planets to mountains and trees—are subject to the divine laws that govern their movement and existence, whether willingly (like believers) or unwillingly (like irrational people). This cosmic prostration is a propulsion and direction of the universe's course according to the divine order.

Angels prostrate to Adam

In the Almighty’s saying:**And when We said to the angels, “Prostrate to Adam,” they prostrated, except for Iblis.**(Al-Baqarah: 34) Prostration does not mean physical bowing, but rather the submission of the angels (cosmic powers) to man as his vicegerent on earth, to carry out his commands within the limits of God's will. This

prostration is a directed subservience that motivates the angels to serve the human vicegerent project.

Mosques as places of guidance

Mosques are not just places of prayer, but centers for subjugating and directing things in new directions. For example:

- **Scientific research centers**:Where the laws of nature are studied and directed to serve humanity.
- **Universities**:Where knowledge is gathered and directed towards the development of society.
- **Factories**:Where raw materials are converted into useful products.

These are all "mosques" in the sense that they are places where resources and knowledge are subjected to God's universal laws, to be directed in ways that serve humanity.

3. "Do not prostrate to the sun or the moon": freedom from dependence on matter

Quranic context

In the Almighty's saying:**"And among His signs are the night and the day and the sun and the moon. Do not prostrate to the sun or to the moon, but prostrate to Allah, who created them, if it is Him that you worship."**(Fussilat: 37) The sun and moon are presented as cosmic signs, not as deities. The prohibition against prostrating to them is not only a prohibition against idolatry, but also a call to liberate oneself from complete dependence on apparent material phenomena (such as natural resources or physical forces), which are considered the sole source of life and sustenance.

Prohibition of prostrating to the sun and the moon

The sun and moon symbolize apparent sources of material power, such as energy, wealth, or influence. Prostrating before them signifies complete submission and

dependence on these sources, limiting one's ability to reflect and discover alternatives. The prohibition of this prostration is a call to transcend one's sole reliance on material things and to embrace scientific research and innovation.

Prostration to God

Call for**And prostrate to God, who created them.**It is a call to submit to God's cosmic and cognitive laws that govern these phenomena. This prostration frees humanity from the shackles of dependence on matter and opens up horizons for science and innovation, such as finding alternative energy sources or developing new technologies that transcend reliance on limited natural resources.

4. The prostration of the people of Sheba to the sun: dependence on a single wealth

Context of the people of Saba

In the Almighty's saying:**"I found her and her people prostrating to the sun instead of God."**(An-Naml: 24) The hoopoe describes the condition of the people of Sheba. This prostration to the sun is not necessarily a physical bow, but rather a submission and dependence on a single material source of power (such as natural resources, such as oil or gas), which made their system based on consuming this resource without investing in science or knowledge.

Satan made their deeds seem good to them.

God Almighty says:**And Satan made their deeds pleasing to them and averted them from the path.**(An-Naml: 24) It indicates that relying on a single financial resource may seem attractive and easy, but it diverts one from the most righteous path, which is the path of knowledge and faith. This dependence makes society a prisoner of wealth, limiting its ability to innovate and develop.

Prevent them from the path

In the Almighty's saying:**And what she used to worship besides God prevented her.**(An-Naml: 43) It appears that Sheba's dependence on the source of her material

power (the sun) is what prevented her from seeing the truth, until she perceived the truth through the platform of the solid edifice (as in the previous chapter), so she submitted with Solomon to God.

Integration with glorification and prostration

This chapter completes the dimensions of glorification and prostration in the series:

- **Tasbeeh**It represents the transcendence of God from imperfection and the realization of His perfection as the Manager of the universe. It is the spiritual foundation that frees the heart from dependence on anyone other than God, as in:**"Whatever is in the heavens and the earth glorifies God."**(Iron: 1).
- **Prostration**It is manifested in practical submission to God's laws, whether in prayer or in harnessing knowledge to serve humanity, which frees one from dependence on matter.
- **crying**As in Chapter 12, it expresses the continuous supply of deepening faith and knowledge, which supports liberation from dependence.
- **do**:The gateway to guidance that combines glorification (praising God), prostration (submission to His laws), and weeping (nourishing faith), to direct man towards a comprehensive approach.

Practical example The believer who glorifies God by contemplating His creation, prostrates in his prayers and in his scholarly work, and nourishes his faith through research and innovation, lives a path that frees him from dependence on material wealth and makes him subject to God's cosmic laws.

Conclusion

Prostration in the Quranic language goes beyond physical bowing to express a state of submission and subordination to a law or system. The prohibition in**Do not prostrate to the sun or the moon.**It is a call to liberate oneself from blind dependence on apparent material resources (such as wealth or power) and to prostrate oneself before God, i.e., submit to His cosmic and cognitive laws that open

horizons of knowledge and innovation. By prostrating to the sun, the people of Sheba represented their unilateral dependence on wealth, which prevented them from the right path until they realized the truth. This chapter completes the series by affirming that glorification (praising God), prostration (submission to His laws), and weeping (nourishing faith) constitute a way of life that liberates humanity from the shackles of materialism and directs it toward building a sustainable civilization based on knowledge, justice, and mercy.

14 MOUNTAINS: PEGS OF THE EARTH AND OBSTACLES OF PROSTRATION

introduction

When the Holy Quran mentions "mountains," the image of towering terrain that stabilizes and adorns the earth comes to mind. But is the significance of mountains limited to their physical function as pegs for the earth? Through a "Qur'anic linguistics" approach, which deconstructs the structure and meaning of words, along with linguistic and rhetorical interpretation and alignment with modern geology, this chapter offers a dual reading of mountains: materially as pillars that stabilize the earth's crust, and symbolically as intellectual and spiritual obstacles that impede guidance. This vision complements glorification (praising God) and prostration (submission to His laws) as a way of life that frees humans from stagnation and propels them toward certainty.

1. Quranic texts and their meanings

Surah An-Naba (6-7): “Have We not made the earth a resting place, and the mountains pegs?”

- **Meaning of "stakes"**: Refers to what is planted in the ground to secure a tent, in a rhetorical simile that highlights the role of mountains in stabilizing the earth and preventing its "mida" (shaking). Traditional commentators (al-Tabari, al-Qurtubi, Ibn Kathir) unanimously agree that mountains provide the earth with physical stability that supports life and habitation.

- **Context**The verse depicts the mountains as natural pillars that make the earth a “cradle,” a comfortable place for humans, reflecting the Qur’an’s sensory language that addresses the daily human experience.

Surah Al-Ghashiyah (19): “And at the mountains, how they are erected.”

- **Meaning of "installed"**: It denotes a strong and steadfast presence, alluding to the erect form of the mountains as if they were created by divine care. The expression conveys a rhetorical miracle that invites contemplation of the precision of their creation.
- **Significance**:It emphasizes that mountains are not merely random landforms, but rather precisely designed entities for a specific stabilizing function.

Surat An-Naml (88): “And you will see the mountains and think them rigid, but they will pass like clouds.”

- **Context**The verse describes the horrors of the Day of Resurrection, when the mountains will move rapidly like clouds, indicating the loss of their apparent stability as part of a cosmic transformation.
- **simile**It highlights the difference between the physical stability that a person experiences in this worldly life and the radical transformation in the afterlife, emphasizing that the stability of mountains is relative and not absolute.

2. Linguistic and rhetorical interpretation

"Utada" is a rhetorical simile

- **Function not form**The comparison of mountains to "pegs" does not focus on their geographic shape, but rather on their function in binding and stabilizing the earth. This expression reflects the sensory language of the Qur'an, which addresses the daily human experience, where mountains appear firm and stable.
- **Compatibility with science**The analogy does not contradict the slow movement of tectonic plates (a few centimeters per year), but rather

emphasizes the relative stability that humans perceive, which makes the Earth a suitable “cradle” for life.

sensory language

The Quran uses terms such as "cradles" and "pegs" to address humanity from its everyday perspective, where mountains appear as solid pillars that support the Earth's stability. This discourse is not intended to describe cosmic physics, but rather to highlight the greatness of creation and its role in serving humanity.

3. Modern geology and its support for the text

Mountain Roots

- Modern geology confirms that mountains have roots extending 60-70 km into the Earth's mantle, contributing to the stabilization of the Earth's crust through the principle of isostasy. These roots act as "pegs" that reduce crustal disturbances and prevent its sliding.
- This discovery is consistent with the Qur'an's description of mountains as "pegs," which is an interpretive miracle that highlights the precision of the Qur'anic expression.

regional stability

- The presence of mountains distributes tectonic stresses and reduces the frequency of earthquakes in some areas, thus supporting their stabilizing function within the Earth's crust, as mentioned in the Qur'an.
- There is no scientific evidence that mountains stabilize the atmosphere. Rather, they influence it dynamically by obstructing air currents and generating rainfall, a role different from "stabilization."

The role of mountains in the atmosphere

- Mountains do not stabilize the atmosphere, but volcanic gases contributed to the formation of the Earth's early mantle. This historical effect is not related to the description of "wedges," which focuses on stabilizing the Earth's crust.

4. The issue of the "fixity of the Earth" and its movement

- **Quranic context**Expressions such as "cradle" (An-Naba': 6) and "settled" refer to the physical stability perceived by humans, i.e. the suitability of the Earth for life and habitation, and not to negate its celestial movement.
- **Scientific vision**The slow movement of tectonic plates (centimetres per century) does not conflict with this relative stability, as mountains appear stationary from the perspective of everyday humans.
- **doomsday**Mountain movement in**And it passes by like clouds.**(An-Naml: 88) It relates to a cosmic transformation in the afterlife, not to a current astronomical movement.

5. Inner meaning: Mountains as intellectual and spiritual obstacles.

Mountains Analysis (JBL)

According to the approach of "Quranic Linguistics":

- **C**It indicates gathering or encompassing, i.e. gathering and stability.
- **for**: Refers to a gate or obstacle, that which prevents progress.
- **to**It symbolizes a connection or link, i.e. a strong connection to an idea or system.

The combination of these letters makes "mountains" a symbol of what is "difficult to move" and "arrogant" in thought and spirit, i.e., the obstacles that hinder guidance.

rigid ideas and inherited beliefs

- Mountains symbolize entrenched ideas and inherited beliefs that inhibit critical thinking. They are intellectual barriers that render people "deaf" and "mute" to the truth, and people cling to their traditions as impregnable "mountains."

"The most stubborn and arrogant leaders"

- In the context of Surat Al-Hajj, mountains symbolize leaders or arrogant ideas that reject contemplation and cling to the literal meaning of the texts. These "strong, stubborn ones" form human mountains that obstruct awareness, yet they prostrate themselves before God in submission to their role in the year of trial and testing.

Challenges on the path of faith

- On an individual level, mountains represent deep-rooted desires, deep doubts, and societal pressures. Overcoming these "mountains" requires steadfast faith and critical thinking, as God Almighty says:**"He did not take the difficult path."**(Country: 11).

6. Integration with glorification and prostration

Mountains complement the dimensions of glorification and prostration in the series:

- **Tasbeeh**Exonerating God from any deficiency, as in:**"Whatever is in the heavens and the earth glorifies God."**(Al-Hadid: 1). Mountains contribute to glorification by submitting to God's cosmic laws.
- **Prostration**It is manifested in the physical submission of mountains to the laws of nature, and in the call for man to submit to God's laws through contemplation and righteous deeds, transcending intellectual mountains.
- **crying**As in Chapter 12, it expresses the nourishment of faith through contemplation, which helps to blow away intellectual mountains.
- **do**:The gateway to guidance that combines glorification, prostration, and weeping, to guide man towards overcoming intellectual and spiritual obstacles.

Practical example The believer who glorifies God by contemplating the creation of the mountains, prostrates in his prayers and in his scholarly work to understand God's laws, and nourishes his faith through contemplation (weeping), transcends the intellectual mountains to reach certainty through the gate of guidance (Bakkah).

Conclusion

Mountains in the Qur'an have dual connotations: Physically, they are pegs that anchor the earth's crust with deep roots, as modern geology confirms, making them an interpretive miracle that highlights the precision of Qur'anic expression. Symbolically, mountains represent intellectual and spiritual obstacles, such as rigid ideas, arrogant leaders, and challenges of faith. The prohibition against prostrating to material phenomena (such as the sun) and the call to prostrate to God (chapter 14) complement this vision, as the Qur'an calls on humanity to transcend intellectual "mountains" through glorification (praising God), prostration (submission to His laws), and weeping (nourishing faith), through the gateway of guidance (Bakkah). This approach frees humanity from intellectual rigidity and directs it toward building a civilization based on knowledge, justice, and certainty.

15 FALLING FROM THE SKY: FALLING FROM HIGH TO LOW AND ITS QURANIC CONNOTATIONS - "THEY FELL DOWN IN PROSTRATION"

concept **"The fall"**In the Holy Quran, it has a linguistic connotation that refers to falling quickly and violently due to loss of stability or control. There are various examples of the use of this word in the Quran, and its connotation:**Falling from the sky**In particular, with modern interpretations that suit the times.

1. The concept of "fall": loss of stability and a sharp fall

"Khurur" is defined as falling quickly and violently, resulting from an object losing control and the ability to stay in place or on its path. This loss of control is the essence of the word "khurur."

The following Qur'anic verses provide examples of this concept:

- The heavens almost burst from it, and the earth splits open, and the mountains collapse in ruin (90) Maryam.
    - Here, "the mountains crumble" refers to their violent fall and collapse, losing their stability and strength.

- Those before them had already plotted, but God attacked their building from its foundations, and the roof fell upon them from above, and the punishment came upon them from where they did not perceive. (26) An-Nahl.
    - "The roof collapsed on them" means that the roof suddenly and violently fell on them, after it lost its stability.
- (So when We decreed death for him, nothing showed them his death except a creature of the earth that gnawed at his staff. So when he fell down, the jinn realized that if they had known the unseen, they would not have remained in the humiliating punishment.) (14) Saba.
    - "When he fell down" refers to the falling of Solomon's body after his death, losing the steadfastness he had shown while leaning on his staff.
- And when Moses came to Our appointed time and his Lord spoke to him, he said, "My Lord, show me [Yourself] so that I may look at You." He said, "You will not see Me, but look at the mountain; if it should remain in its place, then you will see Me." But when his Lord manifested Himself to the mountain, He rendered it level, and Moses fell unconscious. But when he regained consciousness, he said, "Exalted are You! I repent to You, and I am the first of the believers." (143) Al-A'raf.
    - "And Moses fell down unconscious" indicates that he fell unconscious and lost control due to the horror of the divine manifestation that destroyed the mountain.
- Only those believe in Our verses who, when they are reminded by them, fall down in prostration and exalt [Allah] with praise of their Lord, and they are not arrogant. (15) As-Sajdah.
    - “They fell down in prostration” here expresses a quick and direct fall into prostration, expressing submission and surrender, and losing oneself before the majesty of the verse.

2. Falling from the sky: loss of support and assistance

The verse of Surah Al-Hajj presents a special concept of**Falling from the sky**, referring to falling from a place of unsteadiness or a place that is supposed to provide support:

- (Devoting themselves to God, not associating anything with Him. And whoever associates anything with God, it is as if he had fallen from the sky and been snatched by birds or the wind had blown him to a remote place.) (31) Al-Hajj.

This verse raises questions about how the polytheist reached heaven and fell from it:

- Did he fall from a high place in the sky, like the top of a mountain or a tall building?
- Did he reach the sky in some other way, like a bird soaring?
- Did he get there by some unknown route?

The word "khorour" here refers to**Fall without support or divine help**By associating partners with God, the polytheist loses the divine support that enables him to persevere in life, and becomes like someone who has fallen from a very high place.

3. “Kharour” and its relationship to sound and speed

The word "khar" is also used to denote what happens.**voice**From running quickly, falling, or involuntary breathing, such as snoring (the sound of a sleeper). This reinforces the idea of speed and force in the fall.

4. Kidnapping and Flying: Present and Future Implications

The verse also interprets "the bird snatched away" or "the wind blew it away":

- **Kidnapping:**It is to quickly seize something, or take part of it and go with it quickly.
- **Birds of prey:**Other birds attack in the air, but these birds are not in a "flight" mode, but rather in a state of trying to escape.

The text offers modern interpretations that fit the concept of "falling from heaven":

- **Parachute landing:**Is a parachutist considered to be "falling out" of the sky? If so, what do they pick up in the sky as they rapidly descend? Or is this a prediction of a future where people may be picked up while landing?
- **Intercepting aircraft and missiles:**"Bird snatching" can refer to the interception and destruction of aircraft and missiles in mid-air by other missiles or external forces.
- **Umbrella as a "kidnapper":**It can be interpreted as the parachute itself "grabbing" the person who is emerging from the plane after jumping, controlling them and slowly lowering them to the ground safely. This is similar to "grabbing," meaning quickly seizing and controlling direction.

5. Quranic news: a miracle in time and place

This verse foretells of an action that man will perform centuries before it happens:

- from **Airplane rides**(rise in the sky)
- and**skydiving**, which is a kind of "falling from the sky" either before the parachute is opened (in acrobatics that show free fall) or after it is opened (where the parachute catches the person and brings him down).

This depicts the state of the polytheist. It is like someone relying on a parachute that brings him down but does not lift him up, or someone who is blown by the wind to a deep place where he will perish. He has lost all support or strength, leaving the forces of nature to push him toward destruction. This is the reward of those who associate partners with God.

16 SHADOWS OF THOSE IN THE HEAVENS AND THE EARTH: COSMIC AND FAITH-BASED IMPLICATIONS - THE SHADOW AS A “FOLLOWER” IN PROSTRATION

We continue our contemplation of the signs of the universe from a perspective focused on direct material understanding and the practical functions of cosmic

phenomena. In this section, we analyze the concept of**"Shadows"**As mentioned in the Holy Quran, and how it can contribute to our understanding of the heavens and the earth and the relationship of creatures to the Creator.

1. The concept of shadow and shade in the language and context of the Qur’an

The analysis makes a subtle distinction between the terms 'shadow' and 'shade':

- **Shadow:** he **light darkness**It appears after sunrise and continues to the left of stationary objects until noon. It is called a "shadow" because it continues from the beginning of the day.
- **Shade:**The shadow that appears is called**afternoon**Because it “returns” to the places where the sun struck at the beginning of the day.

As for the human shadow, it is characterized by being permanent and continuous throughout the day, not tied to the beginning or end of the day. The author provides evidence for this from the verse: “And to Allah prostrates whoever is within the heavens and the earth, willingly or by compulsion, and so do their shadows in the mornings and the afternoons” (Ar-Ra'd: 15). The verse indicates the presence of the shadow in the “morning” (early day) and the “evening” (late day). This is due to human movement, which does not remain in one place unless necessary.

2. Shadow as evidence of the sun and the rotation of the earth

The analysis emphasizes the close relationship between shadow and sun:

- The sun is evidence of shadow: Shadow is inextricably linked to the sun, and it is its evidence. This is indicated by the verse: “Have you not seen how your Lord extended the shadow? And if He had willed, He could have made it stationary. Then We made the sun its guide.” (Al-Furqan: 45)
- **Earth's rotation and shadow event:**The physical cause of the shadow is**Earth's rotation around itself around the sun**This rotation produces the apparent movement of the sun across the sky, and causes the shadow to appear and change throughout the day.

3. Shadows in the Heavens and the Earth: A Cosmic Vision

The verse in Surat Ar-Ra’d shows that the position of those who prostrate is…**The heavens and the earth**...and that they have shadows in them in the morning and the evening. This statement carries important implications:

- **The occurrence of the day’s shadow in the heavens and the earth:**The verse indicates that the phenomenon of daylight shadow occurs in both the heavens and the earth.
- **Stars are like distant "suns":**An important scientific point to be mentioned here is that the sun is seen at the edges of the solar system like any other star, meaning that it is…**It is not seen with the bright light that we see from Earth, nor does it create the shadow that we see.**If we look at it from very far away in the universe. This reinforces the idea that the “heavens” in the context of this verse are**close to the ground**Where the sun can cast a shadow with its direct light.
- **Heavens as a concept close to Earth:**This verse, like other verses that define the concept of the heavens, indicates that the heavens are the atmosphere surrounding the Earth, where the sun can be clearly seen and where shadows are cast.

4. The significance of “their shadows”: the breadth of meaning in cosmic prostration

An important question arises regarding what is meant by “their shadows” in the verse: Is it only the shadow of the physical human being?

- **The known shadow is intended:**The literal meaning of the verse indicates that the known shadow (that follows man) is what is primarily meant.
- **Shadow as a "follower" in prostration:**The author expands the meaning to include every “follower” who follows another. Just as a shadow follows a person and prostrates with him to God (in a metaphorical sense), so too**Every subject follows his master, every subject follows his ruler, and every subordinate follows his superior.**...participates in prostrating to God. This

means that everything in the universe, whether master or subject, ruler or ruled, is subject to God's laws and cosmic decrees, and thus prostrates to God willingly or unwillingly.

- **Comprehensiveness of prostration:**This interpretation gives a deeper dimension to the prostration of creatures to God, indicating that submission includes masters and slaves, and that no one is outside God’s plan and laws in the universe.

Summary of this part:

This analysis offers a multidimensional understanding of shadows in the Qur'an, linking them to the sun and the rotation of the Earth, and expanding their meaning to include the prostration of all creatures to God, whether physical (such as a human shadow) or spiritual (such as the submission of a follower to his leader within the framework of cosmic laws). This analysis also reinforces the view that the heavens in which these shadows occur are close to the Earth, which aligns with the materialistic view of the sky as an atmosphere surrounding us.

17 THE PROSTRATION OF THE STAR AND THE TREE: A SIGN OF ETERNAL RENEWAL

God Almighty says: “And the star and the tree prostrate” (Ar-Rahman: 6). Why are the star and the tree prostrating together in this verse, despite the apparent distance between them? The answer lies in the fact that they both prostrate in the same manner, and therefore they are joined together in a single act of prostration.

The way trees prostrate:

A tree prostrates itself by transforming from a green, leafy stage to a stage where all its leaves fall and it returns to square one. Then, new green leaves emerge and appear on the same tree. This is the process of prostration. Prostration, as we explained earlier, means that the beginning and end are on the same line, returning to where you started and ending at the starting point. When a tree sheds all its leaves completely and a new green leaf emerges in the same place where every old leaf fell, it has prostrated itself. When you see the tree the following year, you will

not be surprised by its appearance or find fault with its form despite the renewal of all its leaves. The green leaves you see on it now are not the same green leaves you saw on it the previous year, even though each leaf emerged in the same place as the previous one!

How to prostrate to the stars:

To understand the prostration of the stars, imagine a giant black tree in the sky, of which nothing can be seen except its shining, glittering leaves (the stars). The roots of this tree are in the sky above, and its branches and leaves face us, towards the earth. The leaves that the tree emits are like glowing caterpillars. The tree moves in response to the night, and at the same time, its green leaves move by falling upwards, and new leaves emerge from the same place, of the same size and same brightness. You do not notice that the stars have changed, even though the stars you see today are not the same as the ones you saw last night. This is because for every leaf that has fallen from the tree, a new leaf emerges in its exact place, exactly the same shape. You cannot see any difference. This occurs simultaneously with all the stars in the sky (the many leaves of the tree scattered here and there), so the scene never changes. Imagine this scene and you will understand the meaning of the stars prostrating, and the meaning of “And the star when it goes down”!

Of course, we do not see the constellations that hold and determine the positions of the stars, but we do see their adornments that they always bring out for us and that move with the night. We cannot witness any change in them no matter how many years pass, despite the renewal of those stars and their replacement with new stars in the same places and locations. Thus, the stars witness two movements: a total movement, which is the movement of the tree (the constellations) with the night, and a partial movement, which is the movement of each star that falls from the tree to be replaced by a new star. This happens perhaps to a large number of stars, so we are not surprised that God swears by the positions of the stars and tells us that it is a great oath, if only we knew.

“So I swear by the positions of the stars (75) And indeed, it is a great oath, if you only knew.” (76) (Al-Waqi’ah).

Because the repetition of this scene all the time without our knowledge is one of the great things that indicates that there is one Lord who rules and manages the universe and that there is no difference, overlap, change or dispersion in the roles!

Stars: Signs of Guidance and Their Connection to the Guidance of the Messenger, may God bless him and grant him peace

And signs, and by the stars they are guided. (An-Nahl: 16)

And the star when it goes down (1) (An-Najm: 1).

A star, any star in the sky, is a means of guidance, but every star is subject to movement, namely, it falls. And God alone knows where the star falls, whether it falls upwards in relation to the nature of the sky or downwards towards the earth. But it falls from its location without those on earth noticing that the star has disappeared from its location and place, because the process of the stars prostrating is a continuous process. In this verse, God swears by "By the star, when it goes down (1) Your companion has not strayed, nor has he erred (2)."

But why did the oath link the movement of the falling star to the Messenger not going astray? Because when a star falls, it leaves its position empty, which could disrupt the system of finding guidance by the stars in the darkness of land and sea (And by the star they are guided). The movement of the star in this way affects finding guidance by it, but despite that, people do not go astray because the movement and prostration of the stars occurs automatically and the star immediately returns to its place. And because this process is specific to guidance and finding guidance by the stars, Allah swore by it to guide the Messenger and not to misguide him. Because even if the star fell and you thought that this would affect his guidance and guidance, the Messenger does not go astray or misguide because he is a revelation revealed!

18 THE SUN: THE BEACON OF THE MORNING AND THE MOVEMENT OF PROSTRATION

The sun cannot perform its functions without the day. The day is a creation that accompanies the sun, as stated in the Almighty's saying: "By the sun and its

brightness, And by the moon when it follows it, And by the day when it displays it" (Ash-Shams: 1-3). The day is the medium surrounding the sun and acts as a magnifying glass for its functions. Without the day, the sun would be unable to do anything; in fact, it would not be seen at all. When the sun reaches the peak of the day, the day clarifies and highlights it, creating the forenoon.

There is thus a trinity interconnected: the sun, forenoon, and day. The day cannot reveal the sun unless it rises at forenoon. Forenoon is the sun's sphere of influence, the highest peak of the day, where the sun sits atop the throne of the day. The day thus conveys the greatest possible degree of influence and magnification to it.

When the sun begins to move away from its noon, at the same time that the day moves carrying it, the sun begins to appear to people as if it is descending until they see it at sunset, approaching the earth until it disappears behind it. This is the case of sunset and evening. Or at the same time that it sets for those, the sun is at its lowest point and in the middle of the daylight surrounding it. Therefore, on the other side of the world, they do not see it directly, but only the morning light without it being visible. It is as if this region is the "resting place of the sun," so the sun is not visible at this resting place, whether for those where it has set or for those where it will rise shortly.

Didn't God tell us that the sun moves to its resting place? This resting place is its prostration, which is the same as its presence at the lowest point of the day. Thus, it disappears after sunset and disappears before sunrise. The Prophet (peace and blessings be upon him) informed us of this unique phenomenon, which only those with knowledge know:

On the authority of Abu Dharr, may God be pleased with him, that the Prophet, may God bless him and grant him peace, said one day: Do you know where this sun goes? They said: God and His Messenger know best. He said: It runs until it reaches its resting place under the Throne, then falls down in prostration, and it remains like that until it is told: Rise, go back from whence you came. So it returns and rises in the morning from where it rose. Then it runs until it reaches its resting place under the Throne, then falls down in prostration, and it remains like that until it is told: Rise, go

back from whence you came. So it returns and rises in the morning from where it rose. Then it runs, and people do not find anything strange about it, until it reaches its resting place under the Throne, and it is told: Rise, rise in the morning from where you set. So it rises in the morning from where it set. The Messenger of God, may God bless him and grant him peace, said: Do you know when that will be? That is when: "Faith will not benefit a soul if it did not believe before or earn in the Hereafter." Her faith is good.

Have you contemplated the words of the Prophet (peace and blessings be upon him): "The sun runs until it reaches its resting place beneath the Throne"? The Throne, as we understand it from the Book of God, is the network and paths of this universe, not a physical throne, as some have imagined, a far-fetched embodiment—God forbid, for there is nothing like Him. The sun moves from the highest point during the day to the lowest point during the day, a point the Prophet (peace and blessings be upon him) called "beneath the Throne," the Throne to which it is connected. Within the Throne of the day, the sun moves, rising and descending. After prostrating to God—a state of prostration not for days or hours, but rather a transition from performing its function to a phase in which it ceases its function in response to God's command, for it is subject to His command and permission. Then God says to it, "Return," and it returns to move upward in the surrounding material of the day until the rising that we witness with our eyes begins. Glory be to Him who taught the Prophet, may God bless him and grant him peace, the knowledge of the Book. Then the Prophet's followers believe the false talk, who invented space sciences and denied the words of the Prophet, may God bless him and grant him peace, who did not speak until his Lord taught him the knowledge of the Book and wisdom.

In this case, it is as if the sun prostrates, as God has told us, in a state of slight pause at the bottom of the day, the day in which the first point of its appearance began for the next country, and the last point of its appearance ended for the previous country, while the sun is in the middle, neither for these nor for those. It is in a state where they cannot see it here or there, because it has set here and has not yet risen for those.

Explanation of the state of the sun at the beginning of the day - sunrise, not sunrise:

At the beginning of the day, a person does not see the sun because it is at the end of the day, covered by night, and in its weakest state to reveal its characteristics (a state of prostration). The end of the day (the morning) appears below it. As the minutes and time pass, the sun begins to rise in the middle of the day, and it appears to him as if it is rising. It begins to rise gradually until he sees it at the time of forenoon above his head and at the peak of the sky and the peak of the day as well. The same process is repeated at sunset, as it descends in the middle and that middle moves away from you.

As for the sun at sunset:

A person sees the sun high in the sky at noon with all its full attributes of radiance and lamp (light and heat). Then time passes and the day moves away from the person, and the sun moves down. The person sees the sun as if it has tilted and its light and heat have begun to diminish, until the sun continues to tilt and the day moves away from the person until the sun disappears and is no longer present despite the presence of the edge of day (the light of sunset without the sun), because it is at its lowest point where its strong attributes are not apparent, and the night surrounds it, completely concealing it. Just as the day moves away from you in your still place, the sun moves downward and then upward, and this is its prostration and running to its resting place and then its rising upwards for its forenoon.

East and West: Dimensions of Time and Place

- Summer sunrise: The direction from which the sun rises during the summer. It is tilted toward the southeast, i.e., far from the Earth's central (north) pole. This is the summer sunrise, and the day is long because the distance the day covers until it ends is long.
- Winter East: The direction of sunrise during the winter season. It is tilted to the north-east, i.e., close to the Earth's center (its polar ice cap). At this winter East, the cycle of daylight and its sweep over the Earth is short, so the day is short in winter and the night is long, unlike in summer.

- Heat source: In summer, it is the distance of the sun from the frozen pole in the middle of the Earth. The sun moves in a medium free of any snow, and is thus able to perform its full function (light and lamp).
- The source of the cold: In winter, the sun is close to the polar ice cap, which makes its orbit short. The sun cannot take up a large space to release heat because it is in a cold and night-time environment.

19 AL-MU'MIN AL-MUHAMMADI: DATA EXPERT AND ACTIVATOR OF PRAISE

Introduction: From Method to Character

After a long journey exploring "praise" as a universal law, "Muhammad" (peace and blessings be upon him) as a way of life, and "prayer" and "supplication" as practical practices, we arrive at the final destination: the fruit of this approach. What are the character traits that are formed when a person lives by the approach of "Muhammadan praise"? In Surah At-Tawbah, verse 112:**“Those who repent, those who worship, those who praise, those who fast, those who bow, those who prostrate, those who enjoin what is right and forbid what is wrong, and those who observe the limits set by Allah. And give good tidings to the believers.”**The Qur'an outlines a profile of the true believer. These nine qualities are not merely moral virtues, but rather advanced practical skills in consciously handling the "data" that constitute the worlds of command and creation. The Muhammadan believer is a divine "data expert," embodying the method of praise in his life, integrated with glorification and prostration as the pillars of servitude.

Features of the Muhammadan believer as a data expert

Each of the nine qualities is a direct result of the Al-Hamd approach and reflects a specific skill in dealing with the data (information, knowledge, and values) that make up life.

1. The Penitents (Continuous Expansion Skill)

- **Its connection to praise**Praise is the law of divine abundance and expansion. The "repentant" believer applies this law to his consciousness, living in a constant movement of "repentance" (return and ascent) up the ladder of knowledge and certainty. He rejects intellectual and spiritual stagnation and strives to continually expand his circle of perception, drawing inspiration from God's unlimited bounty.
- **Practical application**The repentant believer overcomes mistakes and shortcomings by reviewing himself and updating his knowledge, like a data expert who constantly corrects his databases.

2. Al-Abidun (Skill of Unifying the Source)

- **Its connection to praise**Praise is attributed to one source:**"Thank God"**The "worshiping" believer unifies the source of his data and values, realizing that drawing from disparate sources (wishes, traditions, people) leads to dispersion. His worship is a conscious decision to link all of his life's data to God as the original source.
- **Practical application**The faithful worshipper focuses on drawing knowledge and inspiration from the Qur’an and Sunnah, avoiding distractions from misleading sources.

3. Al-Hamdoun (quality selection skill)

- **Its connection to praise**Praise is a quality-based approach, whereby the "praising" believer selects good information (useful knowledge, remembrance, wisdom) and avoids bad information (vain talk, misguidance). He lives consciously by choosing high-quality inputs to ensure good life outcomes.
- **Practical application**A grateful believer carefully selects information, such as useful books or authentic hadiths, and avoids misleading media or superficial content.

4. Tourists (flood exploration skill)

- **Its connection to praise**God's bounty and revelations are distributed throughout the horizons and souls. The believing "tourist" steps outside his narrow circle to explore this bounty through travel, reading, and research. His travel is an active pursuit to gather data that enriches his awareness.
- **Practical application**The believing tourist travels to learn about other cultures, study the natural sciences, or contemplate God's cosmic signs to broaden his horizons.

5. The kneeling ones (data processing and glorification skill)

- **Its connection to the model prayer**Bowing, as in Chapter 13, is a moment of contemplation and intellectual glorification. The "kneeling" believer possesses the skill of processing data through contemplation, filtering it of impurities, and linking it to God's laws. He practices "glorification of data" by purifying it from distortion or misleading.
- **Practical application**The kneeling believer analyzes information deeply, like a researcher sorting through data to arrive at the truth, avoiding hasty interpretations.

6. Prostrators (data delivery skill)

- **Its connection to the model prayer**Prostration, as in Chapter 14, is the ultimate surrender. The "prostrating" believer directs the processed data to serve the truth, achieving complete harmony with the source of abundance. They surrender their will and decisions to God, as a data expert who ensures that their outputs align with the divine order.
- **Practical application**The prostrating believer applies what he has learned in his life, either as a scientist using his discoveries to serve humanity, or as an individual making his decisions in accordance with God's law.

7. Enjoining good and forbidding evil (skill in managing the flood of data in society)

- **Its connection to practical praise**The believer does not just process data, but becomes a source of social enrichment:
  - **Enjoining good**Disseminating good information (knowledge, morals, justice) in society.
  - **forbidding evil**:Protecting society from malicious data contamination (misinformation, corruption).
- **Practical application**The believer contributes to improving the community environment, as a teacher who spreads beneficial knowledge, or an activist who fights rumors and corruption.

8. Preservers of the limits of God (the skill of respecting the system of abundance)

- **Its connection to praise**Praise is an overflow regulated by precise laws. The believer who "preserves the limits of God" respects these laws, recognizing that data has its own sanctities and boundaries (such as privacy, morality, and Islamic law). Transgressing these boundaries leads to corruption.
- **Practical application**The insurer is committed to the ethics of dealing with information, such as not violating privacy or publishing misleading information.

Integration with glorification and prostration

This chapter completes the dimensions of glorification and prostration in the series:

- **Tasbeeh**Exonerating God from any deficiency, as in:**"Whatever is in the heavens and the earth glorifies God."**(Al-Hadid: 1). The Muhammadan believer glorifies God by contemplating the data and purifying it from impurities.
- **Prostration**:Submission to God’s laws, whether in prayer or in directing statements to serve the truth, as in Chapter 14.
- **crying**As in Chapter 12, it expresses the nourishment of faith through ongoing reflection, which supports the believer's skills as a data expert.

- **do**The gateway to guidance that combines glorification, prostration, and weeping, to direct the believer towards the path of Muhammadan praise.

Practical example The believer who glorifies God by contemplating His creation, prostrates in his prayers and in his scholarly work, nourishes his faith through contemplation (weeping), and respects God's limits in his dealings with data, lives the method of Muhammadan praise, transcending intellectual mountains (Chapter 15) through the gate of guidance (Bakkah).

Series Finale: Become a Data Expert in the Footsteps of Muhammad (PBUH)

"The Muhammadan Method of Praise" is not a theoretical philosophy, but rather a practical program for building the character of the "expert believer." The nine attributes in Surat At-Tawbah (112) are advanced skills that enable the believer to handle data consciously and responsibly: expanding knowledge (repentance), unifying the source (worship), selecting quality (praise), exploring abundance (tourism), processing data (bowing), submitting it (prostration), managing it socially (enjoining good and forbidding evil), and respecting its boundaries. This method opens the doors to access the world of command, qualifying the believer to receive divine abundance, success, and guidance. Let us begin by learning these skills, embodying the method of "Muhammad" (peace be upon him), and becoming a living embodiment of "praise," deserving of the good news:**And give good tidings to the believers.**.

20 BOWING (MENTAL GLORIFICATION) AND PROSTRATION (PRACTICAL GLORIFICATION AND SUBMISSION)

introduction

In prayer, bowing and prostration are two fundamental pillars of servitude, yet they transcend physical movement to express profound states of the heart and mind. Bowing is a moment of contemplation and intellectual praise before the majesty of the "system of praise," while prostration is the pinnacle of practical submission and surrender to God's will, a starting point for renewing consciousness and continuing flow. Through a "Qur'anic linguistics" approach, this chapter explores the

significance of bowing and prostration as intellectual and practical processes that complement glorification and prostration as a way of life, linked to the Muhammadan system of praise (chapter 16) and mountains as intellectual obstacles (chapter 15).

1. Bowing: Mental glorification

Linguistic analysis (R K A)

According to the approach of "Quranic Linguistics":

- **R**It indicates vision or contemplation, i.e. deep perception.
- **your**: Refers to being or stability, i.e., a state of conscious inclination.
- **A**It symbolizes elevation or ascension, i.e. the intellectual elevation resulting from contemplation.

"Ruku'" (kowtoon) expresses a state of conscious contemplation leading to an awareness of the greatness of God's order, with an inward bow reflecting humility before this order.

Bowing as mental glorification

- **Its connection to glorification**Bowing is a moment of intellectual glorification, where the believer contemplates God's laws and regulations that govern the universe and life, as God Almighty says:**Glorify the name of your Lord, the Most High.**(Al-A'la: 1) In bowing, the believer says, "Glory be to my Great Lord," expressing his transcendence of God and his awareness of the greatness of His order.
- **Its connection to praise**As in Chapter 16, praise is the law of emanation. Bowing is a moment of contemplating this emanation in the "data" (knowledge, laws) that govern existence, just as the "bowed" believer processes the data (Chapter 16).
- **Practical application**The believer in bowing analyzes and categorizes information, like a data expert sorting through inputs to arrive at the truth,

avoiding intellectual impurities (like the intellectual mountains in Chapter 15).

Kneeling and dealing with obstacles

- Kneeling helps overcome intellectual "mountains" (Chapter 15), as the believer practices critical reflection to clear rigid ideas and inherited beliefs, recognizing the greatness of God's laws that govern the universe.

2. Prostration: Practical glorification and submission

Linguistic analysis (SJD)

As in Chapter 14:

- **Q**: Stealth walk or regular path.
- **C**: collection or result.
- **of the**:pay or direct.

"Prostration" (SJD) expresses a state of complete submission that leads a person to take a new path in line with the will of the one being prostrated to (God).

Prostration as a practical act of glorification and submission

- **Its connection to glorification**Prostration is a practical act of glorification, in which the believer utters "Glory be to my Lord, the Most High," expressing his transcendence of God and his complete submission to His laws. It is conscious submission to God's order, as in**And to God prostrates whoever is in the heavens and the earth.**(Ar-Ra'd: 15).
- **Its connection to praise**Prostration is the pinnacle of practical praise, where the believer directs the "data" processed in bowing to be in the service of the Truth, just as the "prostrating" believer (Chapter 16) does by surrendering the data to God.
- **New Resurrection Point**Prostration is not an end, but rather the beginning of a new awareness. Just as the "shock" of knowledge in bowing prepares for

prostration, prostration represents a "resurrection" of intention and action, as the believer rises to continue the flow of construction and reform.

- **Practical application**The prostrating believer applies what he has learned in his life, as a scientist uses his discoveries to serve humanity, or as an individual who makes his decisions according to God’s law, achieving harmony with the system of praise.

Prostration and overcoming obstacles

- Prostration completes the act of bowing by overcoming intellectual and spiritual "mountains" (chapter 15). Through complete submission, the believer frees himself from desires and doubts, directing his will to serve God's laws, as the Queen of Sheba did when she submitted to Solomon (chapter 13).

Integration with glorification and prostration in the series

Bowing and prostration complete the dimensions of the chain:

- **Tasbeeh**In bowing, the believer practices intellectual glorification by sanctifying God and contemplating His laws, as in:**Glorify the name of your Lord, the Most High.**(Al-A’la: 1) In prostration, glorification becomes practical through submission to God’s order.
- **Prostration**Bowing is a mental preparation for prostration, where complete submission to God’s laws is achieved, as in Chapter 14 (the prohibition of prostrating to the sun).
- **crying**As in Chapter 12, the nourishment of faith is expressed through contemplation, which occurs in bowing (contemplating the statements) and prostrating (submitting them).
- **do**:The gateway to guidance that combines intellectual glorification (bowing) and practical glorification (prostration), to direct the believer towards the method of Muhammadan praise (Chapter 16).

Practical example The believer who kneels in prayer, contemplating God's laws (like a scientist studying the laws of nature), then prostrates himself, submitting his will to God (like a scientist using his discoveries for good), lives the Muhammadan method of praise. This contemplation and submission helps him transcend intellectual mountains (Chapter 15) through the gate of guidance (Bakkah).

Conclusion

Bowing and prostration in prayer are more than physical movements. Bowing is a mental glorification of God, reflecting on the system of praise and God's laws, while prostration is a practical glorification and complete submission to God's will, followed by a renewed reawakening of intention and action. These two processes complement the Muhammadan method of praise (Chapter 16), whereby the believer processes "data" in bowing and submits it in prostration, transcending intellectual mountains (Chapter 15) and subordination to matter (Chapter 14). This method embodies comprehensive servitude, combining glorification (praising God), prostration (submission to His laws), and weeping (nourishing faith), through the gateway of guidance (Bakkah). Thus, the believer becomes a data expert who lives praise in his actions and achieves good news:**And give good tidings to the believers.**(At-Tawbah: 112).

21 ISRA': FROM THE SACRED MOSQUE TO AL-AQSA MOSQUE - A JOURNEY OF PRAISE AND PROSTRATION

introduction

The Isra' journey, as mentioned in the Almighty's saying:**“Glory be to Him who took His servant by night from al-Masjid al-Haram to al-Masjid al-Aqsa, whose precincts We have blessed, to show him some of Our greatest signs.”**(Al-Isra: 1) is not just a historical event, but a model of the highest levels of spiritual and practical transcendence. It is a journey from the Sacred Mosque, a symbol of beginning and sanctity, to the Al-Aqsa Mosque, a symbol of complete submission and closeness to God. Through the approach of “Qur’anic Linguistics,” this chapter explores the Isra’ as a journey of spiritual and practical development, linked to Abraham’s supplication to build the House as an institutional project (**And when Abraham and Ishmael were**

raising the foundations of the house- Al-Baqarah: 127), to become a center for those circumambulating, staying in seclusion, and bowing and prostrating. This chapter completes the series by linking the Night Journey to the method of Muhammadan praise (Chapter 16) and bowing and prostrating as intellectual and practical glorification (Chapter 17).

1. Al-Isra: The Journey of Glorification and Prostration

Linguistic analysis (ASRI)

According to the approach of “Quranic Linguistics”:

- **A**It indicates isolation or setting out towards a goal.
- **Q**: Refers to stealth or regular walking.
- **R**: Symbolizes vision or perception.
- ى:It indicates extension or reaching an end.

"Al-Isra'" (A.S.R.Y.) expresses a hidden journey directed towards the realization of the greatest signs of God, and it is a transition from one spiritual state to a higher one.

The Grand Mosque: The Starting Point

- **Linguistic analysis (MSGD + HRM)**:
  - **The mosque**:As in Chapter 14, the place of subjugating and directing things to the service of truth.
  - **forbidden**It indicates sanctity and security, but it also indicates the initial boundaries of a person’s faith and awareness.
- **Significance**The Grand Mosque symbolizes the beginning of the journey of faith, where the believer begins with simple faith, surrounded by the boundaries of safety and reassurance, but is called to transcend these boundaries toward broader horizons.

Al-Aqsa Mosque: The pinnacle of submission

- **Linguistic analysis (A.Q.S.)**:
  - **A**:Solitude or supreme goal.
  - **Q**:strength or stability
  - **p**:relationship or connection.
  - ى:extension or reach.
  - "Al-Aqsa" expresses the utmost degree of closeness and submission to God, where the believer reaches complete submission to His will.
- **Significance**Al-Aqsa Mosque symbolizes the practical and spiritual end of the journey, where the believer sees God’s greatest signs in everything, and his entire existence becomes prostration to God.

The journey between them

- **Meaning**Isra' is a journey of spiritual and practical development, as the believer moves from simple faith (the Sacred Mosque) to profound faith (the Al-Aqsa Mosque), realizing God's laws in his success, health, wealth, and creativity. It is a journey of intellectual glorification (contemplating God's signs) and practical prostration (submitting one's will to God).
- **Its connection to glorification and prostration**Isra begins with glorification (**Glory be to Him who took us by night**), meaning the exoneration of God from any imperfection, and it ends with complete prostration in Al-Aqsa Mosque, where complete submission to God’s laws is achieved.

2. Duaa Ibrahim: The House as an Institutional Project

Linguistic analysis (R F A + Q W A'id)

In the Almighty’s saying:**And when Abraham and Ishmael were raising the foundations of the house**(Al-Baqarah: 127):

- **to lift**It indicates elevation and advancement, i.e. building something high, materially and spiritually.
- **rules**:
  - **Q**:Strength and stability.
  - **a promise**The promise or foundation on which it is built.
  - “Rules” refer to the solid foundations upon which the house is built as an institutional project.

The House: A center for those circumambulating, staying, and those bowing and prostrating

- **Significance**Ibrahim’s supplication was not just a theory, but rather a practical project to build a spiritual and practical center (**“Our Lord, and make us Muslims [in submission] to You and from our descendants a Muslim nation [in submission] to You.”**- Al-Baqarah: 128). The home is a gathering place:
  - **The pilgrims**:those who explore the flood (the tourists in Chapter 16).
  - **The devotees**:Those who unify their data source (the worshippers in chapter 16).
  - **Bowing and prostration**:Those who practice intellectual glorification (bowing) and practical submission (prostration) as in Chapter 17.
- **Its connection to the Night Journey**The House (the Sacred Mosque) is the starting point of the Isra’ journey, where the believer begins his journey from the Abrahamic foundation (simple faith) towards the utmost closeness (perfect prostration).

Lead by consultation, not by recklessness

- Abraham and Ishmael worked together (**"And Ishmael"**), reflecting a leadership approach based on consultation and cooperation, rather than

rashness or individualism. This approach aligns with the Muhammadan Praise (Chapter 16), whereby the believer manages the "data environment" with cooperation and justice.

Integration with glorification and prostration in the series

The Isra and the building of the House complete the dimensions of the series:

- **Tasbeeh**It is manifested at the beginning of the Isra’ (**Glory be to Him who took us by night**), where the believer declares God free from imperfection, and in Abraham’s contemplation of God’s laws while building the House.
- **Prostration**It is realized in the Al-Aqsa Mosque as a complete surrender to God, and in Abraham’s supplication to make the House a place for bowing and prostrating, as in Chapter 17.
- **crying**As in Chapter 12, it expresses the nourishment of faith through contemplation, which is what Abraham did in his supplication and what was manifested in the Night Journey.
- **do**The Gate of Guidance (Chapter 12) combines glorification (praising God), prostration (submission to His laws), and weeping (nourishing faith), and is embodied in the House as the starting point for the Night Journey.

Practical example The believer who begins at the Sacred Mosque (his simple faith) and strives through contemplation (bowing) and submission (prostration) to reach the vision of God's greatest signs (Al-Aqsa Mosque) is living the Muhammadan method of praise. He is like someone building an institutional project like the Abrahamic House, cooperating with others to serve as a center for those who circumambulate, devote themselves to worship, and bow and prostrate.

Conclusion

The Isra' journey from the Sacred Mosque to the Al-Aqsa Mosque is a model of spiritual and practical development, as the believer moves from simple faith (sanctity and security) to complete submission (closeness to God), realizing God's

great signs in all things. Abraham's supplication to build the House completes this journey, embodying an institutional project that unites the circumambulators (tourists), the worshippers (devotees), and those who bow and prostrate (chapter 17). This chapter completes the series by linking the Isra' to the Muhammadan method of praise (chapter 16), where the believer practices intellectual glorification (bowing) and practical prostration (submission), transcending intellectual mountains (chapter 15) and material dependence (chapter 14), through the gateway of guidance (Bakkah). This method makes the believer a data expert who lives praise in his actions, fulfilling the good news:**And give good tidings to the believers.**(At-Tawbah: 112).

22 THE COMMAND TO PROSTRATE TO ADAM: A TEST OF OBEDIENCE AND A REVELATION OF PRIDE

introduction

The command to prostrate to Adam, as mentioned in the Almighty’s saying:**And when We said to the angels, “Prostrate to Adam,” and they prostrated, except for Iblis. He was of the jinn, and he disobeyed the command of his Lord.**(Al-Kahf: 50) is not merely a cosmic event, but rather a divine test that reveals the nature of creation and the extent of its submission to the system of praise. Between the obedience of the angels and the rebellion of Satan, the significance of prostration is revealed as submission to God’s laws, as opposed to the arrogance that distracts from the truth. Through the approach of “Qur’anic linguistic jurisprudence,” this chapter explores the matter of prostration to Adam as a pivotal station in the chain, linked to glorification (praising God), prostration (submission to His laws), and the Night Journey (Chapter 18) as a spiritual and practical journey toward guidance.

1. The Qur’anic text and its context

The verse and its analysis

- **Text**: **And when We said to the angels, “Prostrate to Adam,” and they prostrated, except for Iblis. He was of the jinn, and he disobeyed the command of his Lord.**(The Cave: 50).

- **Linguistic analysis**:
    - **Angels**From "L A K", denotes strength and message. Angels are luminous beings characterized by absolute obedience to God (**They do not disobey Allah in what He commands them.**- Prohibition: 6).
    - **Gin**: From "Jn N", which denotes concealment. The jinn were created from "a smokeless flame of fire" (Ar-Rahman: 15), meaning invisible energy characterized by movement and activity, with freedom of choice.
    - **Debauchery**From "f s q", it indicates disobedience or deviation from the divine order.
- **Significance**Iblis was not an angel, but rather one of the jinn, and he was among the group addressed by the command to prostrate due to his high status before his rebellion. His exception (**Except for Iblis**) It reveals his free nature and his ability to disobey.

Prostration context

- **Related verses**: **And when We said to the angels, "Prostrate to Adam," they prostrated, except for Iblis. He refused and was arrogant and became of the disbelievers.**(Al-Baqarah: 34), and "He said, 'What prevented you from prostrating when I commanded you?' He said, 'I am better than him. You created me from fire and created him from clay.'" (Sad: 76).
- **Meaning**The command to prostrate to Adam was a divine test to demonstrate the obedience of creation. The angels prostrated in submission to God's command, while Satan refused out of pride, claiming the superiority of fire over clay, thus revealing his ignorance of God's wisdom in honoring Adam (**"I created with my hands"** - P.: 75).

2. Prostration to Adam: A Test of Obedience

Analysis of prostration

- As in Chapter 14, prostration (s-j-d) is a state of submission and obedience to a system or law, pushing the prostrator onto a new path in line with the will of the one being prostrated to. The angels' prostration to Adam was not an act of worship, but rather a submission to man's role as a vicegerent on earth, within the limits of God's command.
- **Its connection to glorification**Prostration to Adam was preceded by the angels' glorification of God, as they asked:**Will You place therein someone who will cause corruption therein and shed blood, while we exalt [Allah] with praise?**(Al-Baqarah: 30). Prostration here is practical submission after intellectual glorification.

The role of angels

- The angels, as obedient cosmic forces, fulfilled the command by prostrating themselves, expressing their harmony with the system of praise (chapter 16). Their prostration reflects their role as servants of the human caliphate project, as in chapter 14.

Satan's rebellion

- **Pride analysis**Satan's refusal to prostrate reflects an inflated self-perception.**"I am better than him"**- Page: 76). His claim that fire is superior to clay shows his ignorance of God's wisdom in honoring Adam, which led to his immorality (**"Then he disobeyed the command of his Lord."**), meaning his departure from the system of obedience.
- **His connection to the intellectual mountains**As in chapter 15, Satan's rebellion is like intellectual "mountains," with pride representing an obstacle to submission to God, unlike the prostrate believer who overcomes these obstacles (chapter 17).

3. Integration with glorification and prostration in the series

The command to prostrate to Adam completes the dimensions of the chain:

- **Tasbeeh**It is manifested in the angels' inquiry about the wisdom of creating Adam, which is an intellectual glorification that exalts God from any deficiency.**And we glorify You with praise**- Al-Baqarah: 30). This is in line with bowing as a mental glorification (chapter 17).
- **Prostration**It is realized in the submission of the angels to God's command, as opposed to the rebellion of Satan, which reflects prostration as practical submission (Chapter 17) and transcendence of subordination to matter (Chapter 14).
- **crying**As in chapter 12, it expresses the nourishment of faith through reflection, which was required of Satan to overcome his pride, but he chose immorality.
- **do**The Gate of Guidance (Chapter 12) combines glorification and prostration, and is embodied in the prostration of the angels as submission to God's laws, unlike Satan who deviated from them.
- **Its connection to the Night Journey**As in Chapter 18, prostration to Adam represents the beginning of man's journey towards closeness to God (Al-Aqsa Mosque), where complete prostration is the pinnacle of submission to God's laws.

Practical example The believer who contemplates the wisdom of human creation (intellectual glorification such as bowing), then submits his will to God (practical prostration), transcends the pride of Satan and his intellectual mountains (Chapter 15), to live the method of Muhammadan praise (Chapter 16) as revealed in the Night Journey (Chapter 18).

Conclusion

The command to prostrate to Adam is a divine test that reveals the nature of created beings: the angels' obedience reflects their submission to the order of praise, while Satan's rebellion reveals his pride and ignorance of God's wisdom. Prostration here, as in chapter 14, is a submission to God's laws, requiring the transcendence of

intellectual obstacles (chapter 15) and the pride that distracts from the truth. This chapter completes the series by linking prostration to Adam with intellectual glorification (bowing) and practical prostration (chapter 17), and the Night Journey as a journey from simple faith to complete submission (chapter 18). The Muhammadan believer (chapter 16) transcends Satan's pride through glorification (sanctifying God), prostration (submission to His laws), and weeping (nourishing faith), through the gateway of guidance (Bakkah), to achieve the good news:**And give good tidings to the believers.**(At-Tawbah: 112).

23 THE MEANING OF BOWING AND PROSTRATION: A SEARCH FOR THE TRUTH AND SUBMISSION TO THE BEST

introduction

Bowing and prostration, two fundamental pillars of prayer, transcend physical movement to express profound intellectual and spiritual states. Bowing is a tireless search for truth with cognitive humility, while prostration is submission to what is right and best, even if it contradicts one's desires or inherited traditions. Through a "Qur'anic Linguistics" approach, this chapter explores bowing as an act of internal scrutiny and purification, and prostration as the pinnacle of closeness and self-denial. This chapter complements the dimensions of glorification and prostration in the series, linking them to the Muhammadan method of praise (chapter 16), the Night Journey (chapter 18), and the command to prostrate to Adam (chapter 19).

1. Kneeling: Research and Cognitive Humility

Linguistic analysis (R K A)

As in Chapter 17:

- **R**:vision or deep contemplation.
- **your**Being or being stable in a state of bending.
- **A**:Intellectual elevation or advancement.

“Ruku’” (prostration) expresses a state of conscious contemplation with humility of heart and mind, leading to an ascent in knowledge and faith.

Kneeling as a search and scrutiny

- **Meaning**Kneeling is not just a physical bow, but a persistent search for truth through the examination of thoughts and beliefs. It is a "mental adoration" (chapter 17) that involves scrutinizing data (information and knowledge) to purify it of impurities, just as a "kneeling" believer does (chapter 16).
- **Internal endorsement**:Ruku’ includes seeking forgiveness and internal repentance (**Glory be to my Lord, the Great!**), where the believer is purified from intellectual and spiritual errors, as in the skill of repentance (Chapter 16).
- **cognitive humility**The believer, in prostration, acknowledges the limitations of his knowledge, no matter how great, and remains searching for pure “spiritual ink” to nourish his faith, transcending intellectual mountains (Chapter 15).
- **Its connection to praise**:Ruku is a meditation on the system of praise (Chapter 16), where the believer searches for God’s laws in the statements (knowledge) to arrive at the truth.
- **Practical application**The kneeling believer analyzes information deeply, like a researcher examining theories or beliefs, avoiding intellectual rigidity (as Satan did in chapter 19).

2. Prostration: Submission to the truth and the best

Linguistic analysis (SJD)

As in Chapters 14 and 17:

- **Q**: Stealth walk or regular path.
- **C**: collection or result.

- **of the**:pay or direct.

“Prostration” (SJD) expresses complete submission that directs the believer toward the path of truth, achieving harmony with God’s will.

Prostration as submission to the best

- **Meaning**Prostration is not merely placing one's forehead on the ground. It is a symbol of acknowledging the truth and submitting to what is best, even if it contradicts one's desires or traditions. It is "practical praise" (Chapter 17) that requires courage and self-denial.
- **The peak of closeness**Prostration is the pinnacle of submission to God.**Glory be to my Lord, the Most High.**), where complete closeness to God is achieved, as in Al-Aqsa Mosque (Chapter 18).
- **Self-denial**Prostration involves sincere, unselfish supplication, in which the believer gives up pride (as Satan did in chapter 19) and surrenders his will to God.
- **Its connection to praise**Prostration is a practical application of the system of praise (Chapter 16), whereby the believer directs the data processed in bowing to the service of truth, as the believer “prostrates” (Chapter 16).
- **Practical application**The prostrating believer accepts the truth as it appears, such as a scientist adopting a new theory that has been proven correct, or an individual abandoning false traditions to follow God’s law.

Integration with glorification and prostration in the series

Bowing and prostration in this chapter complete the dimensions of the series:

- **Tasbeeh**Bowing is an intellectual act of glorification that involves searching and examining.**Glorify the name of your Lord, the Most High.**- The highest: 1), while prostration is a practical glorification of submission to the truth (Chapter 17).

- **Prostration**:Kowtowing prepares for prostration, where complete submission to God's laws is achieved, transcending dependence on matter (Chapter 14) and pride (Chapter 19).
- **crying**As in Chapter 12, the nourishment of faith is expressed through contemplation, which occurs in bowing (searching for the truth) and prostration (submission to it).
- **do**:The Gate of Guidance (Chapter 12) which combines bowing (intellectual glorification) and prostration (practical submission), as in the Isra' journey from the Sacred Mosque to the Al-Aqsa Mosque (Chapter 18).
- **His connection to Al-Hamd Al-Muhammadi**Bowing and prostration embody the skills of the believer, the "bower" and the "prostrator" (Chapter 16), as he processes data with search (bowing) and directs it with submission (prostration).

Practical example The believer who kneels, contemplating the truth with an open mind (like a researcher examining the evidence), and then prostrates in submission to the truth when it appears (like a scholar embracing the truth or an individual abandoning his false heritage), lives the Muhammadan method of praise. This method transcends intellectual mountains (Chapter 15) and pride (Chapter 19), and emulates the Night Journey toward closeness to God (Chapter 18).

Conclusion

Bowing and prostration are two processes of searching and surrender that embody comprehensive servitude. Bowing is cognitive humility and a tireless search for truth with inner purification, while prostration is submission to the truth and the best, achieving closeness to God and detachment from the ego. This chapter completes the series by linking bowing and prostration to the Muhammadan method of praise (Chapter 16), whereby the believer processes data through searching (bowing) and directs it with submission (prostration), transcending pride (Chapter 19) and intellectual mountains (Chapter 15). This method, inspired by the Night Journey (Chapter 18) and the command to prostrate to Adam (Chapter 19), makes the

believer a data expert who lives glorification (praising God), prostration (submission to His laws), and weeping (nourishing faith), through the gateway of guidance (Bakkah), to achieve the good news:**And give good tidings to the believers.**(At-Tawbah: 112).

24 NUMERICAL CONNOTATIONS OF PRAYER IN THE QUR'AN: REPETITION OF WORDS AND REFERENCES TO PRAYERS, RAK'AHS, AND PROSTRATIONS

introduction

Prayer, a fundamental pillar of worship, is not merely a ritual practice, but a spiritual and practical discipline that reflects the Muhammadan method of praise (chapter 16). In the Qur'an, words associated with prayer carry direct numerical connotations that correspond to the number of obligatory prayers (5), rak'ahs (17), and prostrations (34), highlighting the precision of the Qur'anic text as a divine signature. These repetitions, along with Joseph's vision symbolizing spiritual integration, reflect the connection of prayer with glorification and prostration as a way of life. Through a "Qur'anic philology" approach, this chapter explores the numerical connotations of prayer, complementing the dimensions of bowing and prostration (chapter 20), the Night Journey (chapter 18), and the command to prostrate to Adam (chapter 19).

1. Direct numerical implications of prayer

Number of prayers (5)

- **Note**The word "salawat" in the plural form, which refers to the obligatory prayers, appears in the Qur'an exactly five times, as in:
    - **"And establish prayer and give zakat and obey the Messenger that you may receive mercy."**(An-Nur: 56).
    - And other verses that mention "prayers" in the context of organized worship.

- **Significance**This repetition corresponds to the number of obligatory daily prayers (Fajr, Dhuhr, Asr, Maghrib, and Isha), reflecting the precision of the Qur'anic text in indicating the order of prayer.
- **Its connection to praise**The five daily prayers are a daily embodiment of the system of praise (chapter 16), where the believer regularly practices tasbih and prostration to maintain connection with the source of abundance.

Number of rak'ahs (17)

- **Note**The direct imperative forms "establish prayer" (for the singular) and "establish prayer" (for the plural) are repeated in the Qur'an 17 times, as in:
  - **"Establish prayer from the decline of the sun until the darkness of the night."**(Al-Isra: 78).
  - **And establish prayer and give zakat.**(Al-Baqarah: 43).
- **Significance**This number matches the total number of rak'ahs required daily (2+4+4+3+4 = 17 rak'ahs), highlighting bowing as a station of intellectual contemplation (Chapter 20).
- **Its connection to glorification**Bowing in each rak'ah is a mental glorification (Chapter 17), where the believer contemplates God's laws, just as a "bower" does in processing data (Chapter 16).

Number of prostrations (34)

- **Note**:
  - The verb "prostrate" and its derivatives (related to the prostration of rational beings) were mentioned 34 times, as in:
    - **And to God prostrates whoever is in the heavens and the earth.**(Ar-Ra'd: 15).

- The names of the House of God (the House, the Kaaba, the Sacred House, your House, the Forbidden House, the Ancient House, the Frequented House) were mentioned together 34 times.

- **Significance**This number corresponds to the number of daily prostrations (2 prostrations x 17 rak'ahs = 34 prostrations). The correspondence between the repetition of "prostrate" and the names of the House highlights the importance of prostration as the culmination of spiritual connection with God, with facing the qibla (the House) as a symbol of unity.
- **Its connection to prostration**Prostration is a practical submission to the truth (chapter 20), reflecting the believer’s submission to the system of praise, as in the angels’ prostration to Adam (chapter 19).

2. Joseph’s Vision: The Prostration of the Planets, the Sun, and the Moon

Vision analysis

- **Text**: **“When Joseph said to his father, ‘O my father, indeed I have seen eleven stars and the sun and the moon; I saw them prostrating to me.’”**(Joseph: 4).
- **Linguistic analysis**:
  - **planets**:Symbolizes brothers (subordinate forces or ideas).
  - **Sun and Moon**:They represent the parents (primary sources of consciousness).
  - **Prostrating**:It expresses the submission of these powers to Joseph, who represents the highest essence or deep faith.
- **Significance**The fulfillment of Joseph's vision reflects a state of inner integration and harmony, where "Joseph" (faith or dominant mind) becomes the leader of all forces and thoughts (planets, sun, moon), achieving spiritual unity.

Its connection to prostration

- **Spiritual integration**The prostration of the planets, the sun, and the moon to Joseph is similar to the prostration to Adam (chapter 19), in that all submit to the Supreme Being (the vicegerent of God or deep faith). This is in line with prostration as submission to the truth and the best (chapter 20).
- **Its connection to the Night Journey**As in chapter 18, Joseph's vision reflects a spiritual journey from simple faith (the Sacred Mosque) to spiritual perfection (the Al-Aqsa Mosque), where the believer sees God's greatest signs.

Integration with glorification and prostration in the series

Numerical meanings and Joseph's vision complete the series:

- **Tasbeeh**The numerical repetition (5 prayers, 17 rak'ahs, 34 prostrations) reflects an intellectual glorification of God's transcendence of randomness, as in bowing (chapter 20). Joseph's vision includes a glorification of the divine order in spiritual perfection.
- **Prostration**The 34 prostrations symbolize practical submission to God (Chapter 20), as in the prostration of the angels to Adam (Chapter 19) and the prostration of the planets to Joseph, which complements the prostration in the Night Journey (Chapter 18).
- **crying**As in chapter 12, it expresses the nourishment of faith through contemplation, which is achieved by contemplating numerical significance and Joseph’s vision.
- **do**:The Gate of Guidance (Chapter 12) which combines glorification (contemplation of the numerical system) and prostration (submission to God), as in the Isra’ (Chapter 18) and the perfection of Joseph.

Practical example The believer who prays the five daily prayers (5), bows 17 times, and prostrates 34 times, lives the Muhammadan system of praise (Chapter 16) through intellectual glorification (bowing) and practical prostration (Chapter 20). Like Joseph, he seeks to integrate his inner powers (the planets, the sun, and the moon)

so that they become submissive to his faith, transcending pride (Chapter 19) and intellectual mountains (Chapter 15).

Conclusion

The numerical connotations of prayer in the Qur'an (5 prayers, 17 rak'ahs, 34 prostrations) reflect a divine imprint that confirms the precision of the text and its connection to the system of praise. The repetition of "prayers," "establish/establish prayer," and "prostrate," alongside the names of the House, highlights prayer as a daily method of glorification and prostration. Joseph's vision complements these connotations, symbolizing spiritual integration that achieves the unity of inner forces under the leadership of faith. This chapter completes the series by linking the numerical connotations to bowing (intellectual investigation - Chapter 20), prostration (submission to the truth - Chapter 20), the Night Journey (Chapter 18), and the command to prostrate to Adam (Chapter 19). The Muhammadan believer (Chapter 16) lives this method by glorifying God (praising God), prostrating (submitting to His laws), and weeping (nourishing faith), through the gateway of guidance (Bakkah), to achieve the good news:**And give good tidings to the believers.**(At-Tawbah: 112).

25 THE STORY OF THE CREATION OF ADAM AND THE COMMAND TO PROSTRATE: REFLECTING ON THE CONCEPT OF "GOD" AND REBELLION

introduction

The story of the creation of Adam and the command to prostrate to the angels, as mentioned in Surat Al-Baqarah (**"And when your Lord said to the angels, 'Indeed, I will place upon the earth a successive authority…' So they prostrated, except for Iblis. He refused and was arrogant and became of the disbelievers."**- Al-Baqarah: 30-34) represents a pivotal point in understanding slavery and rebellion. The debate over the identity of "Lord" in this context—is it God directly or a delegated authority such as Gabriel?—opens the door to reflection on the hierarchy of divine and created authority. Through a "Qur'anic linguistics" approach, this chapter explores the meanings of the verses, Satanic rebellion, and the concept of "Lord," complementing the dimensions of glorification and prostration in the chain, linking

them to the command to prostrate to Adam (chapter 19) and bowing and prostration as a search and submission (chapter 20).

1. The Qur'anic text and its context

Verses and their analysis

- **Text**: **"And remember when your Lord said to the angels, 'Indeed, I will place upon the earth a vicegerent… Prostrate to Adam.' So they prostrated, except for Iblis. He refused and was arrogant and became of the disbelievers."**(Al-Baqarah: 30-34), and "He said, 'What prevented you from prostrating when I commanded you?' He said, 'I am better than him. You created me from fire and created him from clay.'" (Al-A'raf: 12).
- **Linguistic analysis**:
    - **your lord**From "r-b-b," denoting nurture, reform, and absolute sovereignty. It usually refers to God, but some readings suggest it may also refer to delegated authority in certain contexts.
    - **Angels**As in Chapter 19, obedient luminous beings (**They do not disobey Allah in what He commands them.**- Prohibition: 6).
    - **devil**: Of the jinn (Al-Kahf: 50), he enjoyed freedom of choice, which allowed him to rebel.
    - **He refused and was arrogant**They reflect pride and conscious rejection of God's command.
- **Significance**The command to prostrate to Adam was a divine test to demonstrate the obedience of creation. The angels prostrated submissively, while Satan rebelled out of pride, revealing his free will and his ignorance of the wisdom of honoring Adam.

2. The controversy over the identity of "God"

Reading Discernment: God as Delegated Authority

- **the proposal**Some commentators believe that the address of “your Lord” in**And when your Lord said**(Al-Baqarah: 30) It may refer to a delegated authority, such as Gabriel, responsible for implementing the caliphate project. This is based on:
    - Angels do not disobey God directly (**They do not disobey Allah**-Prohibition: 6).
    - Satan is among those addressed, which raises the question of how he directly rebelled against God in the first place.
- **Significance**If the “Lord” here is Gabriel, he represents a high level of delegated created authority, reflecting an administrative hierarchy in the execution of divine commands.

Traditional reading: Yahweh is God

- **the proposal**Critics assert that "the Lord" is God Almighty directly, and that Satan rebelled against His command. They base their argument on:
    - The context of the verses that attribute the command and curse directly to God, as in:**May God curse him**(An-Nisa: 118).
    - The nature of Satan as a jinn is free to choose, which allows him to disobey, unlike angels.
    - The unity of the Qur’anic context, where “the Lord” is the Lord of everything, and does not depart from the Divine Essence.
- **Significance**Satan's rebellion reveals his ability to choose pride over obedience, despite his knowledge of God's authority, which confirms God's absolute sovereignty.

Linguistic management (R B B)

- **R**:vision or deep intention.
- **for**The gateway or means.

- **for**Repetition reinforces the sense of continuity and repair.
- **Significance**"Lord" expresses the absolute sovereignty that nurtures and restores. Whether it refers to God directly or to a delegated authority, the command ultimately emanates from the divine self.

3. Integration with glorification and prostration in the series

The story of the creation of Adam and the command to prostrate completes the dimensions of the series:

- **Tasbeeh**It is manifested in the angels' inquiry about the wisdom of creating Adam (**And we glorify You with praise**- Al-Baqarah: 30), which is an intellectual glorification that goes along with bowing as a search for the truth (Chapter 20).
- **Prostration**It is realized in the submission of the angels to God's command, as opposed to the rebellion of Satan, which reflects prostration as a submission to the truth (chapter 20) and the transcendence of pride (chapter 19).
- **crying**As in chapter 12, it expresses the nourishment of faith through reflection, which was required of Satan to overcome his pride, but he chose immorality.
- **do**The Gate of Guidance (Chapter 12) combines glorification and prostration, and is embodied in the prostration of the angels, as in the Night Journey towards closeness to God (Chapter 18).
- **His connection to Al-Hamd Al-Muhammadi**:Prostration to Adam reflects the skill of the "prostrator" (chapter 16) in submitting data to the truth, while Satan's rebellion represents a rejection of this approach.

Practical example The believer who contemplates the wisdom of human creation (intellectual glorification such as bowing), and submits to God's command (practical prostration), transcends the pride of Satan (Chapter 19) and the intellectual

mountains (Chapter 15), to live the method of Muhammadan praise (Chapter 16) as revealed in the Night Journey (Chapter 18).

Conclusion

The story of Adam's creation and the command to prostrate reveals the nature of created beings: the angels' obedience reflects their submission to the order of praise, while Satan's rebellion reveals his arrogance and ignorance of God's wisdom. The debate over the identity of "the Lord"—whether it is God directly or a delegated authority such as Gabriel—opens the door to contemplation of the hierarchy of divine authority. Whether "the Lord" is God or a delegated authority, the command stems from His absolute lordship. This chapter completes the series by linking prostration to Adam with intellectual glorification (ruku' - chapter 20), practical prostration (chapter 20), the Night Journey (chapter 18), and the numerical significance of prayer (chapter 21). The Muhammadan believer (chapter 16) transcends Satan's arrogance by glorifying God (sanctifying Him), prostrating (submitting to His laws), and weeping (nourishing faith), through the gateway of guidance (Bakkah), to achieve the good news:**And give good tidings to the believers.**(At-Tawbah: 112).

26 PROSTRATION: SUBMISSION, SURRENDER, AND RENEWAL

introduction

Prostration, a fundamental pillar of prayer, transcends the physical act of placing the forehead on the ground to express a profound spiritual and practical state: absolute submission to God's wisdom, surrender to His will, and a renewed intention to act and reform. In traditional prayer, it is a symbol of submission, and in paradigmatic prayer, it is a "reset" of the spiritual compass, reorienting the believer toward the truth after the contemplative bowing (chapter 20). Through a "Qur'anic philology" approach, this chapter explores prostration as a process that combines submission, surrender, and renewal, completing the dimensions of the chain and linking it to the Muhammadan method of praise (chapter 16), the Night Journey (chapter 18), and the command to prostrate to Adam (chapter 19).

1. Prostration in traditional prayer

Linguistic analysis (SJD)

As in Chapters 14 and 20:

- **Q**: Stealth walk or regular path.
- **C**: collection or result.
- **of the**:pay or direct.
- **Significance**"Prostration" (SJD) expresses complete submission that directs the believer on a new path in line with God's will.

physical submission

- **Meaning**In traditional prayer, prostration is placing the forehead on the ground, as in the verse:**And to God prostrates whoever is in the heavens and the earth.**(Al-Ra'd: 15) It is a symbol of absolute submission to God, as the believer says, "Glory be to my Lord, the Most High," expressing God's transcendence of any imperfection.
- **Its connection to praise**Prostration in traditional prayer embodies the method of praise (chapter 16), where the believer acknowledges God's sovereignty and submits his will to Him.

2. Prostration in the typical prayer

Absolute submission to God's wisdom

- **Meaning**In typical prayer, prostration goes beyond physical movement to express the submission of my heart and mind to God's wisdom and power. It is the acceptance of reality as it is, even if it is difficult or painful, as in the angels' prostration to Adam despite their inquiry (chapter 19).
- **Its connection to glorification**Prostration is a practical act of glorification (Chapter 17), whereby the believer declares God free from imperfection by

submitting to His laws, as in:**Glory be to Him who took His servant by night.**(Al-Isra: 1 - Chapter 18).

Submission to God's will

- **Meaning**Prostration is complete submission to God's will, as in the skill of the "Prostrate" (chapter 16), who directs the data processed in kneeling to serve the truth. It is a detachment of ego, in contrast to the pride of Satan (chapter 19).
- **Practical application**The prostrating believer accepts the truth even if it contradicts his desires, like a scientist who embraces a new discovery, or like an individual who abandons false traditions (Chapter 20).

Renew and reset

- **Meaning**Prostration is a new starting point, a "reset" of the spiritual compass. After the contemplation of bowing (Chapter 20), the believer renews his intention to work and reform, as in the Isra' journey that moved from the Sacred Mosque to the Al-Aqsa Mosque (Chapter 18).
- **Practical application**The believer rises from prostration with new determination, like someone facing a difficult challenge and deciding to move forward according to God's will, crossing intellectual mountains (Chapter 15).

3. Integration with glorification and prostration in the series

Prostration in this chapter completes the dimensions of the series:

- **Tasbeeh**Prostration includes practical glorification (**Glory be to my Lord, the Most High.**), in line with bowing as a mental glorification (Chapter 20) and glorification in the Night Journey (**Glory be to Him who took us by night**-Chapter 18).
- **Prostration**It represents the pinnacle of submission and surrender, as in the angels' prostration to Adam (Chapter 19) and the planets' prostration to

Joseph (Chapter 21), transcending pride (Chapter 19) and subservience to matter (Chapter 14).

- **crying**As in Chapter 12, it expresses the nourishment of faith through contemplation, which occurs in prostration as a renewal of intention after contemplation.
- **do**:The Gate of Guidance (Chapter 12) which combines glorification (praising God), prostration (submission and surrender), and renewal, as in the Night Journey (Chapter 18).
- **His connection to Al-Hamd Al-Muhammadi**Prostration embodies the "prostrate" (chapter 16) skill in submitting data to the truth, and reflects the exemplary prayer as a way of life that renews orientation toward God (chapter 21).

Practical example The believer who prostrates in prayer, submitting to God's wisdom, accepts reality (such as illness or loss), surrenders his will to Him, and then rises with renewed resolve to do good deeds, lives the Muhammadan method of praise. This prostration transcends the arrogance of Satan (Chapter 19) and the mental mountains (Chapter 15), and emulates the Night Journey toward closeness to God (Chapter 18).

Conclusion

Prostration in traditional prayer is a physical submission to God, and in typical prayer, it is absolute submission to His wisdom, surrender to His will, and a renewal of intention and action. As a "reset" of the spiritual compass, prostration reorients the believer toward the truth after the contemplation of bowing (chapter 20). This chapter completes the series by linking prostration to the Muhammadan method of praise (chapter 16), where the believer submits his will to God (chapter 19), transcending intellectual mountains (chapter 15) and pride (chapter 19), and simulating the Night Journey toward nearness (chapter 18). The Muhammadan believer experiences tasbih (glorification of God), prostration (submission and surrender), and weeping (nourishment of faith) through the gate of guidance

(Bakkah), to achieve the good news:**And give good tidings to the believers.**(At-Tawbah: 112).

27 HAJJ: A JOURNEY OF PRAISE AND PROSTRATION TO DISCOVER SELF AND BUILD KNOWLEDGE

introduction

After exploring prayer as a journey of awareness and transformation (Chapter 21), we move to Hajj, another pillar of Islam, not simply a journey to Mecca, but an inward journey of self-discovery and outward journey of knowledge-building. Hajj combines intellectual glorification (contemplating God's laws) with practical prostration (submission to His will), complementing bowing and prostration (Chapter 20) and the Night Journey (Chapter 18). Through a "Qur'anic linguistics" approach, this chapter explores Hajj as a fulfillment of the innate need for knowledge and argument, linking it to the Muhammadan method of praise (Chapter 16) as a journey of glorification and prostration.

1. Hajj: Between Need and Pilgrimage

Linguistic analysis (LG)

- **H**:The movement or pursuit of a goal.
- **C**: collection or result.
- **C**Repetition enhances persuasion and proof.
- **Significance**Hajj (ḥajj) expresses a persistent striving to satisfy an innate need (knowledge) and provide an argument (proof).

Hajj as a fulfillment of need

- **Meaning**Hajj fulfills the innate human need for knowledge, understanding, and certainty, through:
    - **The search for knowledge**:Seeking a deeper understanding of religion and life, as in contemplating God's laws (Chapter 20).

- **Self-discovery**:Getting to know yourself and your abilities, transcending intellectual mountains (Chapter 15).
- **Challenge of legacies**:Seek the truth for yourself, as in Satan's refusal to bow down (Chapter 19).

- **Its connection to glorification**Pilgrimage is a mental pilgrimage (Chapter 17), where the pilgrim contemplates the signs of God, as in the Night Journey (Chapter 18).

Hajj as a presentation of the argument

- **Meaning**Hajj is providing proof to others, through:
  - **Discussion and dialogue**:Exchanging ideas with pilgrims, as in the method of Muhammadan praise (Chapter 16).
  - **Persuasion with good**:Convincing others of the truth with wisdom, as in the call of Abraham (chapter 18).
  - **good role model**The pilgrim's behavior as a model reflects practical prostration (Chapter 20).
- **Its connection to prostration**Presenting an argument is a submission to the truth (Chapter 20), as in the angels' prostration to Adam (Chapter 19).

2. The Call to Hajj: A Call to Discovery

Analysis of the verse

- **Text**: **And proclaim to mankind the Hajj [pilgrimage]; they will come to you on foot and on every lean camel.**(Al-Hajj: 27).
- **Linguistic analysis**:
  - **permission**From "Adh-N", an open invitation to all.
  - **men**:From "r j l", referring to those with keen vision (chapter 16).
  - **the plural**Research methods (mind, thought, books, technology).

- **Significance**The call to Hajj is not just a spatial call, but rather a call for intellectual and spiritual discovery, to fulfill human needs (knowledge, certainty) and to demonstrate the benefits of Hajj (worldly and otherworldly).

Men and thin

- **men**:The visionaries who derive the argument, like those who kneel in intellectual rosary (Chapter 20).
- **women**:Those who need guidance in their search, as in the model prayer (chapter 23).
- **Al-Zamar**Research methods that support the pursuit of knowledge, such as data in the Al-Hamd method (Chapter 16).

3. Juha and the intellectual invasion

Linguistic analysis (LHA)

- **C**: collection or result.
- **H**:Movement or striving.
- **A**:Solitude or goal.
- **Significance**"Juha" symbolizes the ability to refute false ideas with argument and proof.

Hajj as defense

- **intellectual invasion**:The attack of destructive thoughts on the minds, as in the pride of Satan (chapter 19).
- **Hajj as defense**Pilgrimage resists intellectual invasion by presenting an argument, as in prostration as a submission to the truth (Chapter 20).
- **Opposite of Jah/Hajj**The intellectually defeated (Jah) needs an argument (Hajj), and Hajj fulfills this need with knowledge and proof.

4. Hajj is for everyone and in all fields.

- **For everyone**Hajj (in the broad sense) is directed to all human beings, Muslims and non-Muslims, to meet their cognitive needs.
- **In all fields**It includes religious, scientific, and social pilgrimage (exhibitions, conferences, training courses).
- **Worldly Hajj**Any activity that meets people's needs, such as scientific research into the laws of the universe (Chapter 16).
- **Hajj for Allah**:Seeking to understand God's signs in the universe and the soul, as in the Night Journey (Chapter 18).

5. The Sacred House: A Center of Knowledge

Analysis of the verse

- **Text**: **And remember that We made the House a place of assembly for the people and a place of safety.**(Al-Baqarah: 125).
- **Significance**The Sacred House is not just a place of worship, but a center of knowledge and guidance for the worlds.
- **Maqam Ibrahim**:It symbolizes those who are responsible for scientific research and the dissemination of knowledge, as in the supplication of Abraham (Chapter 18).
- **Intellectual security**Entering the house means engaging in scientific research, which provides intellectual and practical security.

Its connection to glorification and prostration

- **The pilgrims**:They represent tourists in constant search (Chapter 16).
- **The devotees**:They focus on a particular topic, like the worshippers (Chapter 16).
- **Bowing and prostration**They practice intellectual glorification (bowing) and practical prostration (chapter 20).

6. Hajj conditions and controls

Crescent and qualification

- **Crescent moon**Times for research and discovery (**These are timetables for the people and for Hajj.**- Al-Baqarah: 189).
- **Rehabilitation**:Intellectual and spiritual readiness to receive knowledge.

Houses and their doors

- **houses**Sources of knowledge (books, scholars, institutions).
- **Doors**The correct ways to access knowledge (scientific research, critical thinking).

Safa and Marwa

- **Al-Safa**Purifying thoughts from impurities, such as bowing (Chapter 20).
- **Marwa**:Transferring correct knowledge, such as prostration (Chapter 20).
- **Tawaf**:Complete the search and transfer in the best possible way.

Rituals

- **cosmic laws**Understanding and applying God's laws in life.
- **Ritual awareness**Tasbeeh by contemplating these Sunnahs and prostrating by applying them (Chapter 23).

Most popular information

- **Meaning**:Advertising brands that stimulate benefits are not limited to a specific time period.

obscenity, immorality and argument

- **obscenity**Excessive attachment to material things, such as dependence on matter (Chapter 14).

- **debauchery**:Out of order, like the rebellion of Satan (Chapter 19).
- **argument**Sterile debate that hinders knowledge.

Ihsar and Hadi

- **blockade**Inability to complete Hajj due to obstacles.
- **Guidance**To offer something (knowledge, money, effort) as a substitute for something that is incapable.

Fasting, charity and rituals

- **Fasting**The will and determination to continue research.
- **Charity**: Providing assistance to others.
- **Rituals**:Application of knowledge in life.

The Greatest Hajj

- **Meaning**The great need to know the straight path, as in Al-Isra (Chapter 18).

7. Additional Verses about Hajj: Expanded Commentary

Release from Ihram

- **The verse**: **"So when you have completed your rites, remember Allah as you remember your fathers or with a more intense remembrance."**(Al-Baqarah: 200).
- **Interpretation**After completing the rituals (search and discovery), the glorification of God (remembrance of His verses) continues, transcending worldly goals towards this world and the hereafter.

Security in the sanctuary

- **The verse**: **And remember that We made the House a place of assembly for the people and a place of safety.**(Al-Baqarah: 125).

- **Interpretation**The house is a center of knowledge that provides intellectual security, where the pilgrims (tourists), the worshippers (devotees), and the bowers (chapter 20) practice tasbih and prostration.

Piety and provisions

- **The verse**: **"And take provisions, but indeed, the best provision is piety."**(Al-Baqarah: 197).
- **Interpretation**Piety is the awareness of following God’s laws, and it is the pilgrim’s provisions on the journey of knowledge.

Remembrance of God

- **The verse**: **And remember Allah during the appointed days.**(Al-Baqarah: 203).
- **Interpretation**Remembrance of God (contemplation of His verses) continues after the rituals, as in intellectual glorification (Chapter 20).

Crescent and Hajj

- **The verse**: **They ask you, [O Muhammad], about the new moons. Say, “They are measurements of time for the people and for Hajj.”**(Al-Baqarah: 189).
- **Interpretation**The crescent moons symbolize the appropriate times for searching, linking the Hajj with glorification and prostration (chapter 23).

Conclusion

Hajj is a journey of glorification and prostration, internal for self-discovery and external for the construction of knowledge. It is a fulfillment of the innate need for knowledge and the presentation of proof to others, a challenge to traditions, and a quest for certainty. The Sacred House is a center of knowledge and guidance, where the pilgrim practices tasbih (contemplation of God's laws) and sujood (submission and surrender). This chapter completes the series by linking Hajj to the Muhammadan method of praise (Chapter 16), bowing and prostration (Chapter 20), the Night Journey (Chapter 18), and the command to prostrate to Adam (Chapter

19). The Muhammadan believer experiences tasbih (glorification of God), sujood (submission to His laws), and weeping (nourishment of faith) through the gateway of guidance (Bakkah), to achieve the good news:**And give good tidings to the believers.**(At-Tawbah: 112).

28 PROSTRATION IN SURAT AL-HAJJ (18-23): THE UNIVERSE'S SUBMISSION TO GOD'S DIVINE PLAN

introduction

Verses 18-23 of Surah Al-Hajj present a cosmic vision of prostration, where everything in the heavens and the earth—the sun, moon, mountains, trees, animals, and people—prostrates itself before God. This prostration, in the traditional interpretation, encompasses cosmic (subjugation) and devotional (takleef) submission, while a symbolic interpretation presents prostration as obedience to God's divine plan to test people through contemplation of the Qur'an. Using a "Qur'anic linguistics" approach, this chapter explores the connotations of prostration in these verses, comparing the two interpretations and linking them to the Muhammadan method of praise (chapter 16), bowing and prostration (chapter 20), and Hajj (chapter 24).

1. Prostration in the verse: Traditional interpretation

Text and Analysis

- **Text**: **Have you not seen that to Allah prostrates whoever is in the heavens and whoever is on the earth and the sun, the moon, the stars, the mountains, the trees, the moving creatures and many among mankind? But many upon whom the punishment has come just. And he whom Allah humiliates - for him there is no one to honor him. Indeed, Allah does what He wills.**(Al-Hajj: 18).
- **traditional interpretation**:
    - **Prostration of subjugation**It includes the subjection of the universe (sun, moon, stars, mountains, trees, animals) to God's cosmic laws, as

in His saying:**“There is not a thing but glorifies Him with praise, but you do not perceive their glorification.”**(Al-Isra: 44). The sun prostrates as it moves in its orbit, the mountains as they remain stationary, and the trees as they grow.

- **Prostration of obligation**Applies to taxpayers (**"And many people"**) Those who prostrate voluntarily in prayer, as in chapter 23.
- **rebellion**: **And many have the punishment justified against them.**It refers to those who refused to prostrate (like Satan - Chapter 19), and thus deserved physical and psychological torment in the afterlife.

Linguistic analysis (SJD)

As in Chapter 20:

- **Q**Regular walking.
- **C**: collection or result.
- **of the**:pay or direct.
- **Significance**Prostration is complete submission that directs beings towards God’s order, whether by subjugation (the universe) or by assignment (those who are assigned).

2. Prostration in symbolic interpretation

Interpretation

- **Prostration as submission to God's plan**Prostration is not a physical movement, but rather an act of submission to God's plan to test people through contemplation of the Quran. Every element in the verse plays a role in this test:
    - **The sun**:It symbolizes the Qur’anic verses that appear hostile (from “shamsa lahu”: enmity appeared), such as verses that seem to command violence, to test contemplation.

- **the moon**:It symbolizes intellectual gambling (from “to gamble”) in understanding difficult verses.
- **stars**The brilliant people (from "Najama": to excel) who contemplate the Qur’an.
- **mountains**People who are rough-minded (from "jabalah": roughness) and who refuse to contemplate.
- **trees**:The intellectual quarrels (from "shajara": dispute) resulting from the verses.
- **Animals**Those who are persistent in contemplating the Qur’an (from “da’aba”: to adhere).
- **Many people**Those who are led by whims without deliberation.
- **And many deserve punishment**Those who refused to contemplate deserved to be prevented from the truth.

Torment in interpretation

- **"The punishment is due to him"**Torment is a mental and psychological prevention (from “to torment”: to prevent) from understanding the Qur’an in this world and entering Paradise in the Hereafter.
- **And whom Allah humiliates**Insult is accepting insulting interpretations of God (such as wife beating) due to neglect of reflection.

3. Interpretation of verses (19-23) in symbolic interpretation

Verse 19: “These are two adversaries who have disputed about their Lord…”

- **These are two opponents.**The root of "Hadhan" is "Hadha An" (Hadha: quick recitation, An: loud voice), which symbolizes the quick recitation of the Quran without contemplation, which leads to a loud argument.
- **They disputed about their Lord**:The dispute over understanding the Qur’an, between those who contemplate and those who reject contemplation. “Lord

of them” is interpreted as “Lord of them” (resolving concerns arising from the difficulty of the verses).

- **"Those who disbelieve..."**The unbelievers are those who disbelieve in the obligation of contemplation.
    - **I cut them clothes of fire**"cut" (destroyed), "clothes" (destructive thoughts from "thaba": gathered), "fire" (intellectual defeat). Meaning: They were destroyed by destructive thoughts that led to their defeat.

Verse 20: “Boiling water will be poured down over their heads…”

- **Pour**Urge (from "sabb": urge).
- **Their heads**Its origin is “rusuhim” (their settled superficial meanings).
- **intimate**Worthless ashes.
- **It melts what is in their bellies and their skins.**: "melts" (mixing, from "sahāra"), "what is in their stomachs" (animal thoughts and instincts), "the skins" (compulsion, from "jaladahu": to force him). Meaning: mixing their bad thoughts with forcing them to perform difficult acts of worship that God did not want.

Verse 21: “And they will have iron maces.”

- **hammers**:intellectual suppression (from "qama'a": to banish).
- **iron**To define (from "to limit"). Meaning: to prevent them from understanding religion due to specific intellectual repression.

Verse 22: “Whenever they wanted to get out of it, because of their distress…”

- **Meaning**Every time they tried to escape from the confusion of the verses, they were returned to the wrong understanding, and they tasted the “torment of burning” (the heart’s burning from being prevented from the truth).

Verse 23: “Indeed, Allah admits those who believe...”

- **Meaning**Believers who reflect on the Qur’an and do righteous deeds will enter the Gardens of Knowledge and Bliss, adorned with bracelets of gold (a symbol of pure knowledge) and pearls (certainty), and their clothing will be of silk (the comfort of true understanding).

4. Criticism of symbolic interpretation

Strengths

- **Use of reason**The interpretation reflects an effort to reflect and link prostration to a divine plan to test people.
- **Link to Hajj**:It is in line with Hajj as a journey of knowledge (Chapter 24), where contemplation is the essence of prostration.

Weaknesses

- **Far-fetched interpretation**Derivation of symbolic meanings (sun = enmity, moon = gambling) that go beyond the Qur’anic context and the language that comes to mind.
- **Saying the amendment**The claim that the text has been modified (“these two” as “these two”) contradicts the consensus on the preservation of the Qur’an and manuscript studies.
- **Denial of physical torment**The metaphorical interpretation of torment contradicts explicit texts that describe physical torment.**"clothes of fire"، iron mallets**).
- **Context**The verses describe a cosmic scene and an afterlife punishment, not an intellectual struggle confined to contemplation.

traditional interpretation

- It balances between physical prostration (task) and cosmic prostration (subjugation), and physical and psychological torment, without the need for far-fetched interpretations.
- It is consistent with the Quranic context, linguistics and readings.

5. Integration with glorification and prostration in the series

- **Tasbeeh**Prostration in the verse (subjugation of the universe) is a cosmic glorification (**"Glorifies Him with praise"**- Al-Isra: 44), is in line with bowing as a mental glorification (Chapter 20).
- **Prostration**The universe's submission to God reflects practical prostration (chapter 23), as in the angels' prostration to Adam (chapter 19).
- **crying**:Contemplating the Qur'an (Chapter 12) nourishes faith, which is required to avoid torment (Chapter 21).
- **do**:The Gate of Guidance (Chapter 12) which combines glorification and prostration, as in Hajj (Chapter 24).
- **His connection to Al-Hamd Al-Muhammadi**The universal and obligatory prostration embodies the skill of the "prostrator" (Chapter 16) in submitting data to the truth.

Practical example The believer who sees the universe's submission to God (tasbih) and prostrates in his prayer (sujud taklifi), contemplates the Qur'an to avoid the fate of…**And many have deserved the punishment.**...and lives the method of praise (Chapter 16) beyond pride (Chapter 19) and intellectual mountains (Chapter 15).

Conclusion

Prostration in Surat Al-Hajj (18-23) reflects the universe's submission to God, whether through subjugation (the creatures) or through assignment (the accountable). The traditional interpretation balances the tangible and the spiritual, while the symbolic interpretation views prostration as compliance with a plan to test people through contemplation of the Qur'an, but it goes beyond the context with

far-reaching interpretations. This chapter completes the series by linking prostration to the Muhammadan method of praise (chapter 16), bowing and prostration (chapter 20), Hajj (chapter 24), and the Night Journey (chapter 18). The Muhammadan believer experiences glorification (praising God), prostration (submission to His laws), and weeping (nourishing faith) through the gateway of guidance (Bakkah), to achieve the good news:**And give good tidings to the believers.**(At-Tawbah: 112).

29 CONCLUSION - TOWARDS COMPREHENSIVE SERVITUDE

Prostration and glorification are not merely ritual acts of worship; rather, they are two essential pillars that form an integrated lifestyle that directs the believer toward comprehensive servitude to God Almighty. Glorification fills the heart with the glorification and exaltation of God, while prostration translates this faith into physical and practical submission that reflects complete surrender. Together, they form a spiritual and practical fabric that connects the heart, body, and mind, transforming the believer's life into an integrated project aimed at self-righteousness and social reform. This chapter concludes the study by highlighting how the believer can combine heartfelt glorification and practical prostration, and how together they form a life project that fosters divine awareness, humility, and righteous deeds.

How does a believer combine heartfelt glorification and practical prostration?

Praise and prostration are two sides of the same coin of servitude, complementing each other to create a way of life that expresses complete submission to God. Praise begins from the heart, filling it with glorification and exaltation of God, while prostration takes this heartfelt faith and translates it into physical and practical actions that reflect submission and humility. This integration enables the believer to live in harmony between their inner faith and their outer behavior, guiding them toward righteousness and reform.

Heartfelt glorification:

- Tasbeeh stems from the heart’s awareness of God’s perfection and wisdom, as in the Almighty’s saying:**“Whatever is in the heavens and the earth exalts**

God. And He is the Exalted in Might, the Wise.”(Al-Hadid: 1) When a believer glorifies God with his heart, he contemplates the cosmic and Quranic verses of God, filling his heart with faith and reverence.

- Heartfelt praise purifies the soul from impurities, such as arrogance, envy, or doubt, and keeps the believer constantly aware of God's greatness. For example, when a believer says "Glory be to God" when he or she beholds the beauty of nature, they express their acknowledgment of God's perfection, which strengthens their faith and guides their behavior.
- This glorification prepares the heart for prostration, as it fills it with humility and submission, which makes prostration more profound and more sincere.

Practical prostration:

- Prostration translates the heart's glorification into a tangible act, as the believer places his forehead on the ground, declaring his complete submission to God. As the hadith states, "The servant is closest to his Lord when he is prostrating" (Sahih Muslim). Prostration is the moment of greatest closeness, where faith is embodied in a physical gesture expressing submission.
- Practical prostration is not limited to prayer, but extends to daily behavior. A believer who sincerely prostrates to God translates his submission into actions that reflect humility, justice, and benevolence in his dealings with people, as noted in Chapter Eight.
- **Quranic example**God Almighty said:**“Only those believe in Our verses who, when they are reminded by them, fall down in prostration and exalt [Allah] with praise of their Lord, and they are not arrogant.”**(As-Sajdah: 15) The integration between heartfelt glorification and practical prostration is evident, as contemplation of God’s verses leads to prostration as an expression of submission and surrender.

Integration between them:

- Tasbeeh fills the heart with glorification and reverence, preparing it for prostration with sincerity and humility. Prostration, in turn, reinforces tasbeeh by translating it into a tangible act that strengthens faith in the soul.
- This integration enables the believer to live in a state of balance between inner faith and outer behavior. For example, a believer who praises God while contemplating His creation and then prostrates in prayer emerges from this experience with a humble spirit that motivates him to do good deeds, such as helping the needy or reconciling people.

Prostration and glorification: an integrated life project

Tasbeeh is the spirit of prostration, and prostration is the body of tasbeeh. Together, they form an integrated life project from which the believer weaves a life filled with divine awareness, humility, and righteous deeds. This project transcends the confines of ritual worship to become a lifestyle that guides all of the believer's actions, from his relationship with himself to his interactions with society and the environment.

Tasbeeh is the spirit of prostration:

- Praise is the inner awareness that fills the heart with a realization of God's greatness and perfection. It is the light that illuminates the believer's path, constantly reminding them that God is free from imperfection and that everything in the universe is subject to Him. This awareness makes praise the spiritual foundation for every good deed.
- **Quranic example**God Almighty said:**“There is not a thing but glorifies Him with praise, but you do not perceive their glorification.”**(Al-Isra: 44) It appears that glorification is a universal state that expresses the submission of everything to God, which calls on the believer to emulate this glorification in his life.

Prostration as a body of glorification:

- Prostration is the practical expression of glorification, where the believer translates his heartfelt faith into physical and practical action. It is the moment when the believer declares his complete submission to God, whether in prayer or in his daily behavior. Prostration embodies glorification by making submission tangible, whether in the movement of the forehead to the ground or in obedience to God's commands.
- **Practical example**The believer who prostrates during his prayer, repeating, "Glory be to my Lord, the Most High," and then goes out to treat people with justice and kindness, makes prostration the embodiment of his heart's glorification, thus living a complete life that reflects his servitude to God.

Integrated life project:

- **Divine consciousness**: Tasbeeh and prostration place the believer in a constant state of awareness of God's greatness, directing his thoughts and behavior toward His pleasure. For example, a believer who glorifies God while contemplating the universe and prostrates in prayer lives in harmony with the divine order.
- **Humility**As noted in Chapter 6, prostration cultivates humility in the soul, while glorification reinforces this humility by declaring God free from imperfection, which makes the believer treat people with mercy and equality.
- **good work**Praising God and prostrating oneself motivate the believer to do good deeds, whether it be reconciling disputes, helping the needy, or preserving the environment. This act is a practical expression of servitude, as God Almighty says:**"O you who have believed, bow and prostrate and worship your Lord and do good - that you may be successful."**(Al-Hajj: 77).

Practical example The believer who begins his day with the morning remembrances (tasbih), performs his prayers with humble prostration, and then goes out to work on a charitable project or help resolve a conflict among community members is living a comprehensive life project that combines heartfelt glorification with practical

prostration. This project makes his life a reflection of his servitude to God and contributes to building a righteous society.

Conclusion

Prostration and glorification are the essence of comprehensive servitude, combining heartfelt faith with practical action to form a lifestyle that guides the believer toward righteousness and reform. Glorification fills the heart with the sanctification and glorification of God, preparing it for prostration with submission and sincerity, while prostration translates this faith into a tangible act that reflects submission and humility. Together, they form an integrated life project that weaves together divine awareness, humility, and righteous deeds, enabling the believer to live in harmony with the divine order and contribute to building a just and sustainable society. This approach, which begins with the sanctification of God in the heart and ends with the submission of the body in prostration, represents the essence of Islam as a religion that connects spirit and action, guiding the believer toward success in this world and the hereafter.

Tasbeeh and prostration in worship: Glorification in the morning and evening remembrances and prostration in daily prayers are the foundation of ritual worship. Glorification renews faith in God, as God Almighty says:**So glorify the praises of your Lord and ask His forgiveness. Indeed, He is ever-Repentant.**(An-Nasr: 3), while prostration embodies this faith in an act of submission, as in the hadith: "The closest a servant is to his Lord is when he is prostrating" (Sahih Muslim). These acts of worship place the believer in a state of constant remembrance, strengthening his connection with God.

Praise and prostration in human relations As noted in Chapter 8, prostration instills humility and justice in the believer's dealings with others, while glorification of God motivates him to reconcile them. A believer who glorifies God and prostrates sincerely treats others with mercy and kindness, strengthening social cohesion and building a society based on Islamic values.

Praise and prostration in reform work Practical glorification is manifested in striving to reform the earth, whether through preserving the environment or spreading justice, as in the Almighty's saying:**And do not cause corruption on the earth after its reformation.**(Al-A'raf: 56). Practical prostration reflects the believer's commitment to implementing God's commands in his life, making him a doer of good in his community.

An invitation to a daily lifestyle We call on believers to transform glorification and prostration into a daily lifestyle that permeates all aspects of their lives. They can begin their day with remembrances of glorification, such as "Glory be to God and praise be to Him," to fill their heart with faith. They can then perform their prayers with humble prostration, reinforcing their humility and submission. In their daily dealings, they translate this faith into reformative actions, such as helping the needy, reconciling disputants, or preserving the environment. This pattern makes glorification and prostration not just moments of worship, but a spirit that pervades every action of the believer.

The essence of slavery Tasbeeh and prostration are the essence of servitude, uniting the heart and body. Tasbeeh is the spirit that purifies the heart and fills it with faith, and prostration is the body that expresses this faith through tangible submission. Together, they form a way of life that fosters divine awareness, humility, and righteous deeds, as God Almighty says:**"O you who have believed, bow and prostrate and worship your Lord and do good - that you may be successful."**(Al-Hajj: 77). This approach enables the believer to live in harmony with the divine order and contributes to building a just and sustainable society, thereby achieving success in this world and the hereafter.

30 THE REVIEWER

1. Books of interpretation and readings:

- Al-Tabari,*Comprehensive explanation of the interpretation of the verses of the Qur'an*.
- Al-Qurtubi,*The Compendium of the Rulings of the Qur'an*.
- Al-Razi,*Keys of the Unseen*.
- Ibn Kathir,*Interpretation of the Noble Qur'an*.
- Taher ibn Ashur,*Liberation and Enlightenment*.
- Seyed Qutb, *In the Shade of the Qur'an*.

2. Books on the sciences of the Qur'an:

- Al-Zarkashi,*Proof in the Sciences of the Qur'an*.
- Al-Suyuti,*Mastery of the Sciences of the Qur'an*.
- Badr al-Din al-Zarkashi,*Peers' Arena in the Miracle of the Qur'an*.

3. Books on Quranic language and linguistics:

- Ibn Faris, *Dictionary of Language Standards*.
- Al-Raghib Al-Isfahani,*Vocabulary in the strange words of the Qur'an*.
- Abdul Qahir al-Jurjani,*Evidence of the miracle*.
- Fadhel Al-Samarrai,*Rhetorical touches in texts from the revelation*.

4. Contemporary studies:

- Mohammed Abdullah Daraz,*The Great News: New Perspectives on the Holy Quran*.
- Bakr Abu Zaid,*Linguistic interpretation of the Holy Quran*.
- Fadl Hassan Abbas,*The Miracle of Expression in the Interpretation of the Qur'an*.

5. References on prostration and glorification:

- Abdullah Shahata,*Prostration in the Qur'an and Sunnah*.
- Abdel Fattah Khader,*The concept of glorification and its dimensions in the Qur'an*.
- Articles and research published in Quranic journals (such as:*Journal of Quranic Studies*، *Journal of Islamic Research*).

YouTube or TikTok channels

- Amin Sabry Bridges Foundation Channel @FadelSoliman212
- Abdelghani Benaouda Channel @abdelghanibenaouda2116
- Quranic contemplations channel with Ihab Hariri @quranihabhariri
- Academy of Firas Al Moneerrkh Channel @firas-almoneer
- Dr. Yousef Abu Awad @ARABIC28
- The Truth of Islam from the Qur'an "2" @TrueIslamFromQuran.
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- Quranic Islam - Counselor Abu Quraib @Aboqarib1
- Yasser Al-Adirqawi "The Sources of the Coming Flood" @Yasir-3drgawy.
- People of the Qur'an @PeopleoftheQuran-and2g on the fitrah @alaalfetrh
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- Think with me @hassan-tadabborat
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- Dr. Mohamed Hedayah Dr. Mohamed Hedayah @DRMohamedHedayah
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- A book that speaks the truth @Book_Of_The_Truth
- Al-Furqan Remembrance Channel @brahimkadim6459
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- Dr. Ali Mansour Kayali @dr.alimansourkayali
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- Al-Zaim Channel @zaime1
- Majesty and Beauty by Dr. Sameh Al-Qalini
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- Engineer Adnan Al-Rifai @adnan-alrefaei

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- khalid19443 Ibrahim Khalil Allah khalid
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